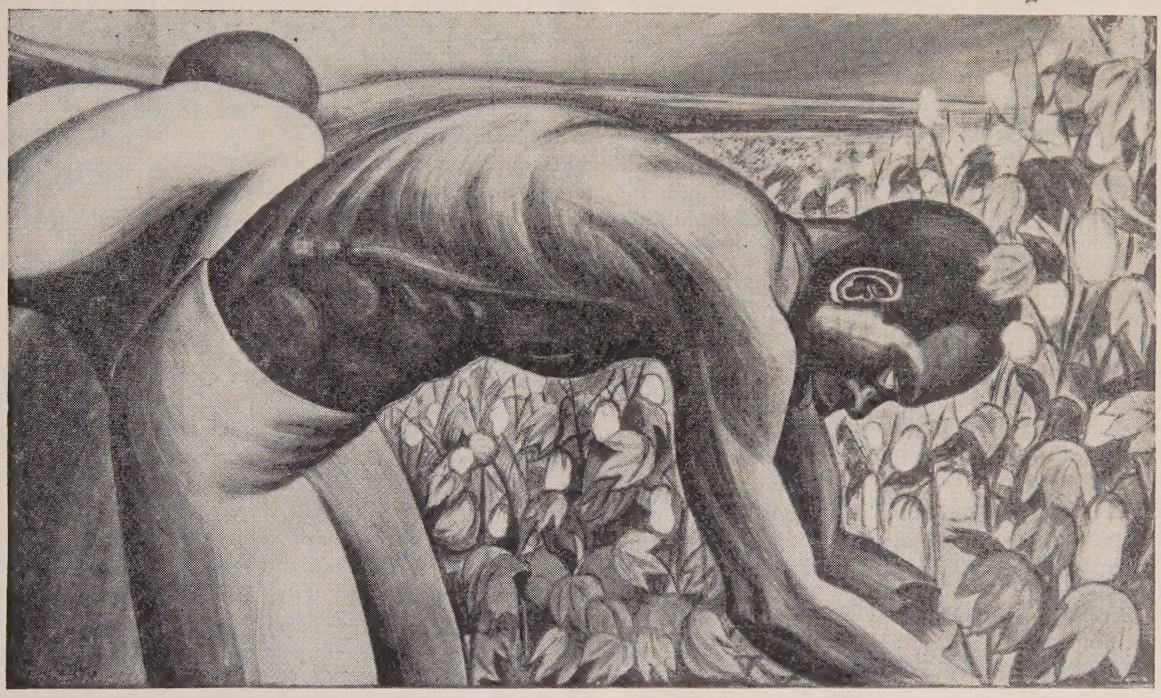
Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS

Library of the
UNION THEOLOGICAL SEMINARY
New York
SEP 2 0 1950



Fresco painting by A. J. Tobias — Courtesy C.I.O.

A Slave Worker Anywhere Jeopardizes the Rights of All Free Men

August 30, 1950

FROM COVER TO COVER

The Rev. Clair M. Cook, minister of the Bethany and Bethel Methodist churches in Rochester, New Hampshire, discusses Walter P. Reuther's "Proposal for a TOTAL PEACE OFFENSIVE." ..... Page 3

Bishop J. Waskom Pickett, senior Methodist leader in India, appeals for SURPLUS U.S. WHEAT FOR INDIA. ..... Page 5

THE CHURCH'S MINISTRY TO LABOR presented by the Rev. Edgar N. Jackson, minister of the Newfield Methodist Church in Bridgeport, Conn. ..... Page 9

Plus the August Diary of our Washington correspondent, the Rev. Dr. Samuel W. Irwin. ..... Page 11

READERS WRITE

Sterling Not A "Shanty Town"

Your editorial "Methodist Shanty Town" deprecating all camp meeting grounds, was a most vicious tirade against an institution which was a great force in building Methodism as we know it today.

You stated, "Certainly as a denomination we have an obligation to see to it that these places are worthy of bearing the name of the church we love."

Such an admission of an "obligation"' clearly indicates the reason for such a condition existing if, indeed, it does exist.

I believe Methodism needs no defense as regards control, for each camp ground is under the supervision of a district superintendent who supervises all programs.

At Sterling, furthermore, each pastor of Worcester District churches is automatically a member of the Cottage Owners Association which is the governing body. This membership assures Methodist control.

No one is tax free or receives special privilege because of church affiliation and to date our programs have been supported with a limited contribution from the conference.

We are in good financial standing and are improving our property.

If a "Shanty Town" exists, it is because church leadership was not willing to pioneer with changing conditions and go the "extra mile" in sacrifice and interest to arouse and correct the defects.

Our greatest danger today was termed "Cityism" by the late Bishop Hughes, who saw the trend of "Bigness," supplanting the serving of the small churches.

Our large churches are composed of a merged group of small churches and let us not forget that if we are to replace our leadership in our churches we must utilize every facility at our command, for many a city church is starving for leadership for youth today.

No one program is the answer to this need. Each has its limitations for housing and service in the short space of time for training.

The one week of camp meeting provides the one period at the one time in the year when our outstanding preachers and programs can be brought to the largest number of our district churches in a mass gathering of Methodists.

Perchance a greater emphasis on this mass bringing together of our church people will rekindle the zeal and enthusiasm, the lack of which is making support of a broad program so difficult.

We have at Sterling a spot of natural beauty, surely God's handiwork, second to none in New England, located on high ground looking to the mountain with improvements already within our grasp, opening possibilities for a broad, sustaining, supplementary, intermediate program.

We have recently completed a most successful revamped program, the Christian Outlook Institute, with a Vacation Bible School for 30 children.

Established in 1852, Sterling is the oldest camp meeting in New England and "still brings inspiration" and looks forward to its 100th anniversary in 1952.

Sterling needs no defense; I offer none.

We offer our facilities, our faith, our courage, and our prayers.

Let us not tear down our foundations on proven soil to build a new program, which cannot support itself without the support of all.

Let us build, not destroy, constructive programs; for Methodism was not built alone by one man or one program.

RAYMOND P. SHARP,
President, Board of Trustees
Sterling Camp Grounds Assn.
Sterling Junction, Mass.

Asks Support For Coolidge

I am lay leader and chairman of the official board of Old South Methodist Church, Reading, Mass., where the Rev. William Gunter is the pastor.

Feeling that conditions in the State House need a complete change, I am writing you to ask your help to put in the State House, as our next governor, one who I know is competent, of high moral character, and a man for whom any church member may vote with the assurance that he will not follow in the footsteps of so many of our recent governors.

Mrs. Wilkinson and I have known M and Mrs. Arthur W. Coolidge for ma years. They are members of and regular tendents at the Unitarian Church in Rea ing. Mr. Coolidge's public life, as a mer ber of the Reading school committee, as member of the House of Representatives, president of the Senate, and two years lieutenant governor, has been such that the has never been a breath of suspicion that has ever been dishonest or incapable of ca rying out his duties in an efficient, uprig and Christian manner.

While I believe the church should n enter politics, I do believe there are tim and this is one of them, when church mer bers should unite to put in office a ma whom we can look up to, and not dow upon.

With these thoughts in mind, I am askir your help in nominating, in the primari on Sept. 18th, Arthur W. Coolidge as o next governor. This letter was not ins gated by Mr. Coolidge. It is a personal co tribution by one who is interested in ge ting a man of the caliber of Mr. Coolid in the State House.

CHARLES E. WILKINSON,
Box 114, Reading, Mas

Pen Pals

It was kind of you to publish my lett to you concerning "Whitsuntide" in you issue of May 24th. I now write to ask you help.

Here we are linked with the British Co ference; the missionaries are English an therefore our Methodist connections with th United States are very slender. A numb of our young people desire to have Met odist correspondents in the U.S.A. of abo their own age. Con you procure them fo me through your columns?

Here are the names, addresses and age Clifton N. Hall, 47 George Street, Beliz British Honduras, age 13. Lisbon N. Hal 47 George St., Belize, B.H., 13. Edwar Laing, 1725 Euphraks Ave., Belize, B.H age 8. Muriel Laing, 1725 Euphraks Ave Belize, B.H., age 9. Joseph Belisle, 235 Kin St., Belize, B.H., age 10. Edmund Gra 536 Cemetery Rd., Belize, B.H., age 12. Joa Buckley, 721 George St., Belize, B.H., age 1 Josephine Collins, 235 King St., Belize, B.H age 10. Wayne Rhys, 23 Far West St., R land's Alley, Belize, B.H., age 10. Kelvi Messiah, 607 Cemetery Rd., Belize, B.H age 9. Shelmadine Arnold, 612 Glenn S Belize, B.H., age 14. Norman Ewing, 69 Dean St., Belize, B.H., age 12. Joan Fraze 459 Regent St. West, Belize, B. H., age 1 Wendy Griffith, 314 Berkeley St., Beliz B.H., age 12. Myrtle Leon, 364 George S Belize, B.H., age 9.

(Rev.) PHILIP BLACKBURN,
Belize, British Hondura
Central Americ

Reuther's "Total Peace Offensive"

CLAIR M. COOK

ON JULY 15, President Walter P. Reuther of the U.A.W. wrote a letter to President Harry S. Truman of the U.S.A. Along with it went a 13,000-word emorandum, Reuther's boldly imaginative "Proposal for Total Peace Offensive," calling for a hundred-year proam of "Point Four" assistance, through the United Naons, to pull the fangs of Communism, with a total cost the U.S. equal to that of World War II — $1,300 bilons, in Reuther's figures.

Such a stupendous program — a proposal to protect our st war investment (past, present and prospective) rough a $13 billion annual peace investment — should ve made a considerable splash throughout the nation's ess. But many metroplitan dailies ignored it completely. was only a chance ripple in a local daily which brought e as a labor columnist to pursue the subject. Now there at hand the full text of the Reuther letter and proposal galley proof form, soon to be published by the U.A.W. s meaning is even greater than the bald structure of its oposal. It has an almost theological significance. For euther, Lutheran layman and labor statesman, has a ndamental grasp of the moral dilemma of our time.

"Essentially the crisis in the world is moral," he said st March 14th in an address at Boston University on the casion of its dedication of the new School of Theology d Daniel L. Marsh Chapel. "In a free society there is substitute for a voluntary social and moral responsility."

Episcopal Bishop Norman B. Nash, presiding at the eeting, jocularly remarked, so strong was the emphasis the moral and human values, that Dr. Reuther's honary L.L.D. received a few hours earlier might well rath- have been the degree of Doctor of Moral Theology.

"We know how to split the atom," Reuther said, "but e do not know how to feed hungry people when there abundance in the world."

This same feeling for the basic needs of Asia's milns, such as the Korean pawns being used in the Krem-'s ruthless chess game, combines in the new Reuther oposal with a realistic view of the strategy needed for mocracy to win. "We made the tragic mistake," he ys, "of believing that freedom's fight in China could be on on the battlefields alone, when all the time we should ve known that basically freedom's fight had to be won the rice fields. When hundreds of millions of people e hungry . . . we cannot fill their empty bellies with ous slogans about the virtues of democracy. The Comunists . . . have merely moved in to fill the vacuum eated by our failure."

AND ISN'T IT the truth? Everywhere one looks, the successes of Moscow are based on an appeal to e hungry and dispossessed. There is still much magic the old slogan, "Workers of the world, unite! You ve nothing to lose but your chains!" For whatever e the Communists are doing, they are offering a posi-e, direction-conscious program whose claims, until proved false, may be highly attractive. People whose expectation is but lifelong misery are often quite willing to exchange such a worthless birthright for a mess of red pottage. French and Italian Communists are, to name but two, predominantly from the most hopeless classes. American high living standards have been a chief bulwark in keeping us impervious to the false lure of a Communist Utopia.

Reuther's appeal begins by questioning the ultimate outcome of Korea. Where do we go after we push back to the 38th parallel and restore the status quo ante? "Can we do nothing more than turn back today's aggression; drain our economy in wholly military preparation for tomorrow's aggressions; wait, hopelessly and helplessly, for the ultimate explosion of world-wide conflict?"

What we need is to seize the initiative for peace, says Reuther — to make an all-out effort to root out the causes of war, the causes of Communism's spread, which are essentially just plain human misery. The "creeping Pearl Harbor of aggression" demands in response a peace offensive with "moral strength" and "practical know-how" which our democracy alone can supply. Such a program "will mobilize a positive spiritual and material force in the world greater than the negative power of the H-bomb." It will tap the "hidden reservoir of hopes and aspirations everywhere in the world."

SUCH LANGUAGE sounds as though it might come straight out of a churchmen's gathering. But the language is not all which leads one to feel that here is an essentially Christian peace proposal, at once idealistic in our best tradition and realistic in terms of the hard-headed strategy analysis which has made Reuther triumphant over union dissenters and industry directors alike.

The plan itself, plucked from the lengthy treatise which enrobes it, is presented succinctly in nine points reverting to formal, almost legal, language. Briefly, it would work like this:

The United States would pledge to the United Nations 13 billion dollars annually for a 100 years, and would encourage others to join the project. The agency to implement this tremendous "Point Four" program would be "a special United Nations Fund for Economic and Social Construction," usable "solely to help people in other nations to help themselves" to higher living standards, including such things as better health, housing, education, and nutrition.

Acceptance by the U.N. (after U.S. approval) would obligate that body to call an international conference to work for eventual total disarmament, in the meantime establishing "an international police force." Nations refusing to join in this "program of mutual defense" would be ineligible for aid from the fund. No armed forces of any nation could be employed beyond its boundaries except by United Nations direction.

Then would come the setting up of a "Peoples' World Assembly for Peace," mandatory as next step by the U.N.,

"to discuss the proposal in detail and to make recommendations to the United Nations concerning its implementation." Here each member nation of the U.N. would have 18 delegates — "two each from the organization or organizations most representative" of nine groups: dirt farmers, industrial workers, housewives, youth, veterans, educators, scientists, professional persons, business men, and religious leaders. The "World Assembly for Peace" would meet annually, hearing reports, making recommendations, steering the program in broad terms.

The United Nations would effectuate the work by expanding existing agencies and creating new ones if needed; would set up a special atomic-power-for-peacetime project financed by the fund "to assist the peoples . . . to build a richer life . . . ;" and it would strengthen and use universally for all these ends "the means of mass communication."

Although Reuther does not mention it, the United Nations already has an Economic Commission for the Far East which detailed a less ambitious but still magnificent plan for reconstruction and development such as he envisions. It calls for an outlay of $13,627,000,000 over the course of five years. Working in the realm of economics alone — leaving health, education and nutrition matters to WHO, FAO, and UNESCO — the five-year plan would include such things as raising Asiatic power production by 50 per cent, increasing cotton spindles by two thirds, and tripling steel production. All these and more are figured at a cost about equal to one year of the Reuther plan. Here is a glimpse of the breathtaking achievements a 100 years of assistance at this rate might do.

Reuther paints a picture of the need in terms comparable to those familiar from our missionary experience in the churches. Seventy per cent of Asia's multitudes — nearly six times our own total population — dedend on agriculture to live, he points out. But for each such farmer, production is only a 12th that of North and Central America. Our infant mortality is 31 per thousand live births; India's is 151, Burma's 204. Our illiteracy is 2.7 per cent, India's 91 per cent.

East Bengal, to furnish Reuther with a good illustration, epitomizes the economic problems of Asia. In this province of Pakistan, 46 million people are crowded into an area equal to a square about 230 miles on a side — about like packing a third of our nation into Arkansas or Wisconsin. They have no hydroelectric development, no coal, no iron or steel. Their nine textile plants produce only a tenth of their needs; the 18 per cent of the land in rice paddies does not sustain the population. The main crop is jute, 78 per cent of the world's production. But East Bengal has no mills for its processing. India, long its biggest customer, has fallen off; it grows more of its own jute now, and as part of Pakistan, East Bengal now has a foreign exchange problem. We, as next largest customer, have tripled paper bag production, cut down jute usage. East Bengal's jute output has dropped by h in the past three years. But there are still the multitud who must eat or starve. They need help to industriali to produce in exchange for at least the bare subsisten level now receding.

"Our job," says Reuther, "is to provide the hope ar the material impetus. . . . We must stand up and der onstrate that we have the courage to remove the price t from our efforts to lead the world to honorable and la ing peace. Whatever such a peace may cost it is infinite less than the cost of war."

The Senate Appropriations Committee has slashed tl Truman Point Four request to 10 million dollars for su a peace program. At the same time, Congress will doub less vote the 10,000 million called for in the Korean w program. And when we reach 38 degrees north latitud what then? Will we have accomplished anything f peace with all our billions?

Even the churches have not been bold enough in visic to conceive such an all-out effort for peace. We have pr ferred to dally and procrastina while the economics which are a ways at the root of war fester an erupt. Then by pouring out billior we achieve a stalemate through d struction. Because Reuther has d liberately attempted to break this do lar-bound penny wisdom and poun foolishness with a constructive, sa rificial appeal to aid rather than hir der the double victims of povert economics and deluding Commu nism, I believe he is offering a Chri tian challenge to America.

Not only in broad scope but in de tail there are touches which coul not come from self-interest, detail so vigorously Christian in characte that even if the broad outline shoul somehow succeed of adoption, they would stir oppositio among more vengeful spirits. Yet few Americans hav reason for more anti-Communist feeling than Reuthe who has fought so hard to purge his union, and whos near-fatal shooting, like that of his brother Victor, is be lieved by many to have been Communist-inspired. I that light, here is a quotation from point 3: "The annua sum of $13 billion shall be made available to the people of all nations *including the Soviet Union and its satellit nations on equal terms,* subject to the conditions set fort below (the disarmament-police force proposals)." (Italic supplied.)

Again, in point 5, the refusal of one or more nations (a Russia and its satellites) to co-operate in disarmamen "shall not affect the commitment of the people of th United States." None of the old political-military foo ball stuff — if you won't play my way, I'll pick up m marbles and go home. We have done just that too ofte to inspire confidence in the purity of our altruism.

In point 1, once more no strings: "Other nations wi be asked to make similar investments in peace accordin

"The relation between Christian love and existing social institutions therefore may be summed up as the constant criticism and reshaping of the institutions of society in the course of using them."

* * * *

"Basic Christian Ethics," by Paul Ramsey. Charles Scribner's Sons, New York. Price, $3.75.

their ability, but the United States investment will not : conditional upon payments by other nations." The giv-g will be true giving, not horse-trading.

There is no space here for details as to the Reuther out-ne of means for paying the bill, which would equal about per cent of our total national production. Full em-oyment will help as we mobilize for peace; on the av-age, each extra worker employed adds $4400 per year national income. Restoring such war-time all-out fea-ires as excess-profits and high corporate income taxes, ith additional personal income taxes in high brackets — ese would be necessary, as indeed they will be now for ilitary expansion. Reuther is convinced, and fairly con-ncing, that if we will, the bill can be paid without being impossible burden.

I have tried to make the point that this is an essentially hristian proposal in the interests of the world's peoples. asks nothing in return save co-operative construction of permanent peace. We would be giving, in a sort of eco-omic missionary enterprise, for the sake of others as well for our own long-run interests. Ruther contrasts this ith Soviet policy in these words:

"Instead of taking, we propose to give.

"Instead of reducing the living standards of other peo-le, we propose to help them raise their living standards.

"Instead of confiscating their crops, we propose to help em modernize their agriculture for the production of ore food.

"Instead of drafting men and women for forced labor the service of the Soviet war machine, we propose to ee them and assist them in the building of a richer life.

"Instead of draining their countries of mineral wealth nd other natural resources, we propose to help them de-velop and use these resources for the fulfillment of their own needs.

"Instead of driving their bodies in speeded up produc-tion for the Soviet war machine, we propose to assist them in achieving decent wages, hours, working conditions and the right of collective bargaining, and obtaining medicine, hospitals, and schools for them and their families.

"This is an offer understandable in any language be-cause it talks in terms of tools, jobs, food, housing, health, education, security and freedom."

Finally, he finds in the proposal a challenge to youth, a challenge to pioneer, a sort of missionary challenge to constructive helpfulness. It would bring us "new frontiers in the valleys of the Yellow, and Yangtze, the Ganges, the Jordan and other great rivers where young American en-gineers, agricultural specialists, doctors, nurses and teach-ers can use their energies, training, and creative ingenuity to assist and train the people of under-developed coun-tries. . . ."

In sum, Walter Reuther has seen clearly the available alternatives and proposed following the Christian way. The challenge and choice still must be made between the old unreconcilable opposites of unselfish service or exploi-tation, of basic brotherhood or strangulating strife. It is this which has always faced the devoted Christian.

"Our young doctors, engineers and teachers of the years to come can be offered opportunities to travel voluntarily to the ends of the earth with medicines, slide rules and books in their hands or they can be drafted for shipment to the same areas with rifles slung to their backs."

Let us hope America has yet enough wisdom and faith to choose some such bold, new, constructive, and essential-ly, Christian, way.

Surplus U. S. Wheat For India

W. W. REID

A plea that the United States make a gift of some hun-reds of thousands of bushels of its surplus wheat to the ow starving millions of people in India was made on ug. 16th by Bishop J. Waskom Pickett, Kentucky-born nior Methodist leader of India, as he boarded a plane at a Guardia Field for England and Delhi. Bishop Pickett as spent the past few weeks in the United States, and two ays before his departure he presented the case for wheat r India to President Truman. He has also urged the roject at the State Department, and feels that all that is ow needed is public urging upon Congress to pass the quired release of surplus wheat.

"While there is always acute hunger in India," said ishop Pickett, "the present crisis is unprecedented, and has already taken millions of lives and left other millions ndernourished. The situation began in 1942 when Japan erran Burma and cut off the rice that for many years d gone from there to India. By 1943 five million In-ans had died from starvation, and there were twenty illions undernourished and emaciated."

"I am sure that America made a blunder when wheat as not given Mr. Nehru last year," said Bishop Pickett. This is the cause of the anti-American sentiment that is growing in India, and that newspaper correspondents find growing in all parts of Asia. The United States is mak-ing a great mistake when it fails to recognize that India is potentially America's mightiest ally in case of a World War III — a more important ally than China or Korea.

"America ought to make an unconditional gift of a sub-stantial amount of wheat to India," said Bishop Pickett. "The lowest estimates say there are 400,000 tons in storage in U. S. A. now, and it will rot if not used soon. I say an 'unconditional' gift, because I believe it would be dis-astrous to attempt to tie the gift to an effort to bind Indian government and people to an anti-Russian block. They will not sell their newly-acquired freedom even for food. But if we trust and help them, they will be with us."

Bishop Pickett urged Methodists and other church peo-ple to write to President Truman, to Secretary of State Acheson, and to their senators and congressmen, pressing for legislation to release stored wheat to India. He asked also that church people send relief to Methodists and their families in India: this can be done through CARE for packages — purchaseable through CARE (20 Broad St., New York 5, N. Y.) or the Methodist Committee for Overseas Relief (150 Fifth Avenue, New York 11, N.Y.)

ZIONS HERALD

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE, EDITOR

Special Contributors

CLARENCE F. AVEY
CHARLES D. BRODHEAD
H. ELLIOTT CHAFFEE
J. EDWARD CAROTHERS
MAEANNA CHESERTON-MANGLE
CLAIR M. COOK
RAYMOND H. HUSE
CHARLES M. MCCONNELL
HAROLD W. RUOPP
RALPH W. SOCKMAN

Subscriber to Religious News Service and Ecumenical Press Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Club rate, for 20 or more subscribers, is $2.00. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXVII Boston, August 30, 1950 NUMBER 35

Can The Church Understand Labor?

Each year, we fear, most people celebrate Labor Day by having a day off, rather than by spending any time in understanding the basic problems and aspirations of organized labor. Most people are horrified when they read the occasional stories about organized labor, because those stories are nearly always confined to news of strikes or threatened strikes. Labor does not have a friendly press in America and its own program of public relations leaves much to be desired.

Churchmen too often have a kind of halfway attitude of acceptance insofar as organized labor is concerned. Our resolutions recognize the right of laborers to organize, though many of those resolutions come into about the same category as a resolution which would recognize the existence of weather. We cannot be charged with openly opposing organized labor, but there are woefully few instances which demonstrate overwhelming interest in or support of the vast army of organized laborers in America.

On the other side of the picture, it can be truthfully said that large parts — if not the majority — of organized labor has an indifference, if not actual hostility to the churches of America. Organizations like the Religion and Labor Foundation have had little popularity with either labor or religion, yet these little attempts have brought about opportunities for discussion and understanding between labor leaders an churchmen. Attempts, on the level of local churc activities, to understand organized labor in its immed ate community have been very few and far betwee It seems to be easier to get top labor leaders and to industrialists to meet with leading churchmen tha it is for First Church, East Cupcake, to have a mee ing with the local industrial and labor leaders.

To penetrate the wall that separates religion an labor, it most certainly behooves churchmen to lear everything they can about labor. We have a right t expect organized labor to do something in its pro gram to understand what religion is attempting to do Open and free discussion, subjected to neither eccles astical nor labor bosses, must get down to the are where people live. The church must not be the too of either management or labor, but must stick to it business of proclaiming and practicing Christian judg ment and ethics for the total pattern of living.

John Ramsey, one of the most thoroughly Chris tian labor leaders we know, says that churches can b natural meeting places for Christian discussion an planning in the current period of industrial tensions He thinks that the old idea of Bible classes for spe cialized labor groups would provide a beginning. Thi editor remembers well the "Railroader's Class" an the "Tanner's Class" in churches of 25 years ago. I may well be that our church schools could face up t this possibility.

"Dis Guy! He's Polite!"

The New York Herald Tribune's feature write John O'Reilly, did some detective work last week o one Newton E. Cooke, 54 years old, 5 feet 7 inche tall, 142 pounds, and residing at 648 Jackson Avenue the Bronx. This man has worked underground fo 26 years *and is always cheerful!* His present statu is that of guard at the Wall Street station of the Lex ington Avenue subway in New York City. "Wal street workers questioned about his actions," report Mr. O'Reilly, "believed the man is under the delu sion that it is a pretty good world after all. Withou exception, they said he was polite."

Newton Cooke has been at his present post fo seven years. He is known by regular users of th subway at that point and has shaken hands with som of the nation's outstanding people; he knows othe people too — and once in a while startles the strap hanging subway riders by sticking his head in the ca and shouting, "Hello, everybody!" John O'Reilly say

at when Cooke calls to the carload of people they ually recoil with obvious shock, but then break into niles and involve themselves in conversations about is "unusual phenomenon."

We are for organizing a branch society of Newton ookes in every city, town and hamlet in America. he criminologists tell us that loneliness is one of the ggest causes for crime in America, and as we look out, there seem to be entirely too few Newton ookes trying to do anything about overcoming loneness. We have honestly reached the place where mple acts of kindliness, general politeness and coursy are looked upon as peculiarities.

Churchmen have a peculiar obligation in all of this. Vhat we do constitutes our entire policy of public lations. We are appalled at times to see ministers nd other churchmen display exceedingly poor pub c relations in simple matters of courtesy. Let's put this way: at least we should be as friendly and as urteous and as interested in the welfare of other eople as are the forces of evil. If the town bar-tender doing a better job at humanitarianism than the urch people, then we have little cause to wonder hy he is doing a better business than some churches.

Don't Forget Japan

Last week the Japan International Christian Uniersity Foundation sent a most important reminder its friends, supporters, and potential supporters. Opinion is unanimous," said the Foundation, "that e Korean situation accentuates the need for going ead without delay. The issue is clear; the time for tion is at hand." It is natural that some people would uestion the wisdom of continuing with the 10 milon dollar campaign to build and endow a university Japan, but a roundup of opinion shows that to ithdraw from this effort now would be a twofold agedy: (1) it would let the Japanese people down agically, because they have raised almost a half milon dollars from their own meager resources for the iversity; (2) it would aid and comfort the Comunists who could point with scorn at the American hristians for failure to keep their word.

This Fall when church life gets into its regular ride, we could make no finer demonstration of our lief in democracy and in the practicality of Chrisanity as a power for good, than by a renewed and nerous support of the Japan International Univer-y. John Foster Dulles said of this, "Developments Korea make it most important to carry through the program for the Christian University in Japan. There is need to counter the violent dynamism of atheistic communism with the dynamism of a religious faith."

Churchmen must find ways and means of doing far more than merely providing military alternatives to communism: we have an obligation to spread the spiritual alternative to man's materialistic chaos.

Our Split International Personality

The current issue of the *Washington Newsletter,* published by the Friends Committee on National Legislation, refers to our "split international personality." The letter makes a general resume of the work of the 81st Congress and clearly indicates that while we have given considerable money to the U.N. and specialized relief agencies, we are overwhelmingly a militaristic nation on the basis of the astronomical military budget which has been adopted. We are spending $130.2 million for reconstruction and U.N. agencies, and we are spending $28 billion for military commitments. Says the *Newsletter,* "We should add to the $130.2 million a large quantity of professions of faith in the United Nations, public statements of our determination to observe the United Nations Charter, and some of the European Recovery money which has met an international need. But on the $28 billion side we must then add the ever-increasing limitations on the right to speak, to associate freely, and even to seek learning as one wishes. These we are also paying in order to have 'security'."

This week's issue of ZIONS HERALD carries the story of an appeal by members of the U.N. to ratify the Genocide Agreement. It has been announced that the Christians in Korea might easily face mass extermination because of their basic allegiance to the South Korean government. It is rather horrifying to note that our United States Senate has still refused to ratify the Genocide Agreement! It, along with the figures described in the *Newsletter,* indicates that we as a nation are still playing a "Jekyll and Hyde" in thinking along international lines. We have made great strides forward, but we have a long way to go until we can feel that our nation has taken its rightful place of mature international leadership. One marvelous symbol of our growth as a world-minded nation was seen last week in the appointment of Senator Henry Cabot Lodge as one of our representatives to the United Nations. Senator Lodge's grandfather was the key figure in defeating this nation's participation in the League of Nations.

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For September 10th.

Topics Copyrighted by the International Council of Religious Education.

Is Failure The End? Acts 12:25; 13:4-5, 13; 15:36-39.

The Failure of John Mark

There are any brilliant missionary achievements recorded in the pages of the Bible. It is indeed a book of faithful and heroic men and women "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of aliens." What a mighty work for God these men of iron and flint wrought. They put to shame some of our modern "cane-carrying crusaders" once so characterized by William L. Stidger, in a fight for clean city government. Many of our modern verbal warriors who slay dragons with two-edged words could not carry the sling shot of David who slew Goliath before sprouting a beard. What a rugged band of frozen-custard saints we have turned out to be. We have Methodists a plenty who are afraid to call sin anything more than misdirected energy or a mild frustration. Thousands have been trying to bleach out the pink from Methodism's fringes since they were thrown into a panic by one lone bit of mellow journalism slightly on the mild side itself. Can anyone imagine St. Paul being on any fringe?

But not every missionary has been a blazing success. Some have turned back. Not all ministers have ventured forth into the land of no bath tubs and grim official boards without thought of turning back.

John Mark went with Barnabas and Paul on a missionary journey to Cyprus. At Perga in Pamphylia John Mark turned back to Jerusalem. Something happend to John Mark which was later held very definitely against him by Paul. He faded out or changed his mind. We wonder why.

Needed: A "No Retreat" Order

In a bloody battle of the many now being fought in Korea by soldiers of the United Nations, a "No-Retreat" order was given. It was a grim and grisly order charged with sudden death to many a brave man. The time had come when for no reason of strategy or saving life the soldiers had to hold on to what they had and stand and fight.

We are sorely in need of such an order in the Christian warfare. We are facing one of the most bitter and hazardous situations ever set up before men who are concerned with the survival of civilization. Actually survival of mankind is itself at stake. What one atomic bomb can do to any city or village anywhere in the world is not any longer a guess. It is a matter of historic record. In the face of this we are afraid either to live or die, and we run like scared rabbits from any sacrifice that calls for the expenditure of time, energy, money, or some puny little privilege. Meanwhile the old slogans are bein brought out and dusted off so that we can spray the worl with pious phrases and heavy verbal consecration for ou Lord. What we need is actual, honest, effort to go fo ward into a hard world which has lost much of its r ligious faith, large sections of its Christian territory and belief in the adequacy of the Gospel of Jesus Christ. Joh Mark probably was battle-weary and sin-shocked an frustrated to the point beyond which he could not g any further. It is not for some of us who have not eve left Jerusalem on any missionary journey to cast an stones at John Mark. At least he went as far as Perg in Pamphylia before he turned back.

What we need to learn is that Paul would not tak anyone with him on a missionary journey who woul not finish the job. There is no place on a base ball scor card for two thirds of a run or a half score. Only runne who touch home base score. In the kingdom of Go there is scant credit due anyone for incomplete efforts o partially fulfilled missions.

What Is Failure?

I spent a week end with a retired minister who in hi years of active ministry was mostly regarded as a failur He was a circuit rider who actually rode. He was sen "far hence to the Gentiles" so often that he could not g much further hence when he retired. He rarely if eve got more than a couple of thousand dollars a year and rickety parsonage for his services. When the churc cookey-plate was passed around or he was "up for a pro motion" he was not mentioned. He did not care to "ge on" in the ministry much less to get up in it. He was during his ministry, an indispensable man in time o anyone's trouble. For befriending striking miners he wa demoted at the behest of a mine boss. For getting a bon issue passed to provide a school house for children crowde into a damp basement of a private home, he was move at the request of a layman who had no children to educate What a life he lived.

Now well past 75, this man of God, who hides no bit terness in his heart for what he endured in what he calls "stringing along with the Methodists," raises tomatoes b the ton and peaches by the truck load to keep on produc ing in God's kingdom. He says he "left the ministr finally by retirement so he could more adequately serv God in his maturer years of 75 plus."

There are befuddled success-mongers who would hav the gall to call this man a failure as a minister. Meas ured by the kind of churches he served he was a failur in the log book of Methodism.

It is impossible to rate any servant of God who bear the burdens of mankind anywhere as a failure. By th standards of measurement too often used in rating men o God in church or pew, Jesus Christ was a failure. No body who has been cleansed of his own sins and failure would call Jesus a failure. In fact can anyone name a mor successful man than Jesus Christ?

The Church's Ministry To Labor

EDGAR N. JACKSON

WHEN UPTON SINCLAIR was seeking to improve labor conditions in the stock yards of Chicago he wrote a book called "The Jungle." It was his purpose to so stimulate the conscience of America that reform legislation would be demanded to improve working conditions and safety regulations.

In the course of the book Sinclair used as an illustration of the hazard to safety an accident that had befallen a man working near the lard vats. Through some slip of the foot near the ungarded vats the unfortunate man fell into the boiling fat. Rather than waste the lard, the man was boiled up with the fat, and his bones strained out afterward.

Strangely enough, the effect of the book on American readers was quite different from expected. Instead of appealing to the conscience of America it reached its stomach. Housewives became nauseated when they thought of using human fat to make their pie crusts. Instead of getting new laws to protect the lives of workers, so much resentment was aroused that more strict Pure Food and Drug Laws were enacted. In effect, the book brought about more protection of consumer's stomachs than worker's lives.

Commenting on the reaction to his book Upton Sinclair said that it seemed a solar plexis blow was more effective than an appeal to the conscience. While we might say that the stomach is the focal point of self interest, and the heart the center of love for others, it would hardly be fair to the majority of church people to say that their stomachs are larger than their hearts. Rather, it would be fairer to say that their training and background has not always made them sympathetic to the problems and point of view of the masses of workers, organized and unorganized.

We of The Methodist Church have a heritage that challenges our active interest in the problem of labor. John Wesley took his message to the laboring people when they would not come to church. It was a new type of evangelism, and it built the foundation under one of the greatest movements of organized Christianity ever seen in Christendom. The future development of the church will not permit a total neglect of this technique. We must make the welfare of labor, organized and unorganized, a matter of our heart's interest.

While our church officially has taken a place of leadership in its pronouncements concerning the rights and privileges of labor, the majority of church members have failed to develop the sympathy and understanding that could make the official position effective. It is not that the church member does not want to understand the problems of labor. It is rather that the usual avenues of information to the American reading public are not inclined to give a balanced picture where labor tensions develop. Thus the public mind is inclined to have a distorted picture of the aims and interests of labor.

The average pastor in his duties is forced into close contact with the human problems that grow out of industrial conflicts. He sees the effects on home and children. He cannot escape the problem for it is thrown into his lap more emphatically than that of anyone else except the physician. He knows the necessity for safeguarding the welfare and interests of the individual worker as a person. While he may not be an expert in the technical phases of business management, his calling makes him an expert in the needs of people. When those needs are persistently ignored, all of the social structure suffers.

The Roman Catholic Church has realized the importance of gaining the confidence of labor. It has made a direct and forceful approach to the organized labor groups of this country through its church-sponsored labor organizations. Public utterances by church authorities sympathetic to the interests of labor have had propaganda value. Members of the clergy are prominent at labor conventions. Labor schools taught by priests are scattered all over the country. With its understanding of the approach to masses of people through press, radio and movies, the Roman Catholic Church has recognized the possibilities of working through the labor movement. The last ten years have seen a tremendous growth of the influence of the church of Rome in the councils of organized labor.

With that growth of influence, the prestige of Protestantism among working people has suffered. We have been, by and large, willing to sit back and acquiesce. Our belief in the value of the individual inclines us toward individualistic approaches. We would rather work with the individual worker than with the mass. That is our Protestant genius. But at just that point we have our great contribution to make. We are not interested in workers primarily as instruments of political power. We are interested in them as people. So our church has long declared. Our task now is to make effective the official pronouncements of The Methodist Church. That will not come about through accident, but rather through careful study, cultivated interest and wise, constructive action.

OVER THE TELEPHONE one evening a voice using broken English asked me to speak to a worker's society on the subject of religion. When I made inquiry as to the religious affiliations of the majority of the members I was informed that they were "mostly athiests." Naturally, I accepted the opportunity.

It was not without misgivings that I entered the large meeting room over a saloon. I was conscious of numerous glances that were uncertain if not antagonistic. But seldom have I had such undivided attention. I talked for a solid hour on the social teachings of the Prophets and Jesus. Then for nearly another hour I tried to answer their rather searching and thoughtful questions. I was gratified when they asked me to come to their next meeting to continue the study and discussion of religion. I felt assured that our Protestant message can be sympathetically received and understood by all of our American people.

What had impressed me most, however, was their open amazement that religion could be interested in justice and

human welfare. Again and again they prefaced their questions by a statement concerning the priests and the church in the "Old Country." They were not in reality athiests, but merely persons who had never confronted a religion that called for the allegiance of the noblest that was within them.

Here is a great evangelical opportunity. My feeling is that there are in our country millions of persons of the great working class, who are foreigners in extraction if not directly from foreign soil, who have never had any contact with a religion or a church dedicated to human welfare, justice, social reform and the building of a Kingdom of God on earth. These millions have forsaken the church because the church first forsook them. They have never known any other expression of religion than that of the paradoxically selfish materialism of an other-worldly church. We need a crop of John Wesleys today to reach this large group of people with the message of dynamic Protestantism and its concern for the individual and his welfare.

In the absence of such a group of missionaries, each pastor and church member can accept a share of responsibility.

Because the usual channels of information are inclined to present the sensational and thus distort the total picture, it is important to be acquainted with the publications of such organizations as the Religion and Labor Foundation, of New Haven, Connecticut, which for years has tried to build sympathetic mutual understanding between organized labor and organized religion.

WE ARE WELL aware of the unfortunate incidents that can develop when misinformation or misinterpretation can be allowed to color thinking. I remember a heated protest against the lazy miners who were seeking a thirty hour week — the only difficulty was that the protestor did not seem to realize that at that time the miners wanted a guaranteed minimum of 30 hours so that their income would be adequate for family needs.

A local preacher in our church was openly opposed to labor unions because he thought them selfish and violent. His opposition blinded him to certain constructive functions of the unions. But when his daughter was suddenly stricken by an industrial disease that the union had been seeking to protect the workers against, he realized the mistake he had been making. Her ghastly death was a result of the unwillingness of this father and a multitude like him to become sensitive to the demands for humane working conditions that the union had long been seeking. It was not that he opposed humane conditions, but rather that he had been confused by a concerted attempt to discredit all efforts of organized labor.

All of us are well aware of certain blind spots of organized labor. We know that organization about resentments cannot produce wholly good fruit. We sense the dangers of self interest to the exclusion of the general welfare. But we also know that such conditions cannot be changed unless those who have a larger vision and believe in a better way are willing to do something to make their beliefs a matter of Christian action.

The labor movement needs the critical judgment of the church. But if we of the church are to exert an influenc on the labor movement to improve it, we can best succee when we actively work for the good in it and thus ear the right to criticize the undesirable. Then we will de serve the respect of those involved. Then will they be lieve in our sincerity when we try to criticize.

To be able to criticize intelligently and understand sym pathetically it would be well to know something of th history and background, failures and achievements, lead ers, traitors and martyrs of the labor movement in Ame ica.

THEN, TOO, IT IS important to know of the presen program and problems. We should know why an how the Roman Catholic Church has developed such in fluence in organized labor. What should be the positio and program of our own church in relation to this im portant group of our people. And how in this year o evangelistic emphasis can we revive again the spirit o our founder, John Wesley, who made a strong and ef fective appeal to the working people of England.

But study and understanding will not be enough. W must implement our insight with action. Each of us mus try to be more fair minded and just. We have an im portant opportunity today to counteract the impressio many workers have that the church's stomach is large than its heart. We have the opportunity to show them that we believe in an ideal of justice for all men regardles of race, creed, nationality or station in life. The traditio of Methodism should make Labor Day a challenge towar a new day and a new method of evangelism.

PERSPECTIVE

Genevieve L. Hutchinson

My little wood of green delight
  Ends in a deep and darkened spot,
A cool still place of solitude,
  And there are days when life is hot
With anguish of the world about,
  Or cares within these walls are rife,
That I go, tree by tree, to find
  A new refreshing of my life.

As I go by each summer tree
  It seems I leave one care behind
Until within my green delight
  I come on clearness for my mind.
It is a place where God can speak
  And can be heard there in the hush
Of whispering leaves. . . . I hear Him speak
  In three clear tones of the wood thrush.

I drink and drink the cooling draught
  Of purest music. . . . I return
Free as the thrush, cool as the wood,
  Healed of the hurt, rid of the burn.
My little wood of green delight
  Ends in a deep and darkened spot
From which I see, clear-eyed, the truth
  Of what is vital, what is not.

Washington Diary — August, 1950

SAMUEL W. IRWIN

Members of "Boys Nation," a sort of junior government now being sponsored across the country by the merican Legion, have been spending a few days in Vashington. Just like real senators, they were elected om their home states by two's. These youth appeared representative a lot of clean-cut young Americans as ne might ever see. Their presiding officer was an Oregon lad (by name of Jefferson) 18 years of age, football ptain, head of the high school student council and at resent making his plans to enter the ministry.

In the Senate gallery, on our right, sat the two "senors" from Minnesota, one of whom at home was governor of his state. On our left were the two young enators" from Kansas. They had toured the Pentagon nd the F. B. I., had met the Attorney General and been iown various courtesies. Secretary of State Dean Acheon had briefed them all on these times.

While The Getting Is Good

An appreciable number of free-wheeling Americans are ist now maneuvering for advantage on this little war ont at home, — laying in supplies before the "greedy oarders get it." The board of directors of "Grin and ear It" in conference announces, "A crisis is upon us. Ve must raise prices at once." But Congress evidences eal concern generally, while to the consumer this price iising is no comic strip. As I write, three proposals are eing sifted through the fanning mill. There is Mr. aruch's straight-away clampdown at any point of danger; ien Mr. Truman's "urge me again" attitude; and Mr. 'aft's "We don't need controls on profits, personal or orporate just now, — and not knowing what's in the residents mind Congress must not let him decide either hat or when," — classic stalling.

Besides price and inflation runaways, we contend against od chiselers among manufacturers. The Government ood and Drug Administration notes a dozen examples iming names. The July issue of *Consumer Reports* isses the sordid tale along. "Catfish" on the packing oxes, shifts to "Ocean Silver Brand, Iceland Flaked Fresh Iaddock" on the label on the cans inside, — three hunred sixty-five cases, each of forty-eight cans; "Raysol — natural mineral water" circularized to cure arthritis, cers, etc., and couldn't do it, "confessed to the truth," estroyed the circulars with their "false and misleading" ls, got their bottles back and re-bottled, — no fine and penalty: "butter" with less than 80 per cent butter; eaches with extra heavy syrup" without it, and so on.

Negro Congressman Draws Praise

Congressman William L. Dawson (D. Ill.), chairman of e House Expenditures Committee, with his bill to create better system of keeping public records, won hands own. In addition, a colleague, Representative McCorack (Mass.) commented from the floor, "This success due, to a large extent, to the able and scholarly and conlerate leadership of the gentleman from Illinois, Mr. awson." Excellent but unusual words, perhaps in a wider way a little late. The segregation pattern has done an ill service for our city on any count. New interests have been moulded, divisions emphasized to further separate citizens rather than unite. One Negro in D. C. government employ said recently, "There are speakers who come to Washington churches whom many of us would like to hear, but lest we be stopped at the door we do not go." An enforced life-pattern does not change readily. In the Sesquicentennial's master play, "Faith of our Fathers" by author Paul Green, there is the vast open-staged, 4000-seating amphitheatre, superior in every appointment, and by direction of the Secretary of the Interior Oscar Chapman open to all without shade of discrimination. Though there are Negro singers in the great chorus, yet out of an audience of 2500 not more than two score Negroes could be counted. It indicated perhaps a deplorable by-product of recognition too long delayed, or always the possibility, there is a lurking something, — a sort of natural "you're kind, but no thank you." — But to return to Mr. Dawson and his House bill, — some of the five million sq. ft. of floor space taken up by files will be saved as will some of the 10 carloads of paper used daily by the Government; and besides a few of the over 800,000 typewriters may be sold off as there are only about 235,000 typists on hand to operate them.

Vatican Encroachment

The Protestant is from the beginning protesting against being encroached upon, the Roman hierarchy forever encroaching. On the one side, that is what has happened from the time of Luther in Germany, and of Giordano Bruno the philosopher in Italy (held in a prison too narrow to lie down in, with a window too high to look out from, burned in Campo di Fiori in Rome) down to the protests of P.O.A.U. today. And on the other side from Torquemado's Inquisition and Galileo Galilei's terror, down to the latest demand for public aid to parochial schools, and to the current pressure for an ambassador to the sovereign state inside the papal garden fence.

If Mr. Truman has set his mental machinery to acquiesce, there is nothing can be done there, but a Protestant appeal to the U. S. Senate, which must confirm or reject, may hold the answer. The President may feel in his bones that the Senate will be sensitive to his quandary and take said quandary off his hands by declining to confirm any appointment. A Senate, morally reinforced by the home folks, could make it. Considerably less than one-fifth of the American people are Roman Catholic.

Then a D. C. Monsignor carried a letter in the *Washington Post* claiming "Religious liberty in Spain is quite comparable to liberty in Switzerland and Sweden." Both embassies have assured us that the claim was both incompetent and immaterial. The reply from a Swedish representative, also carried by the *Post,* read "I was shocked by the mis-statements with regard to religious freedom in Sweden made by Monsignor McCarthy in his letter. . . ." The denial was documented and complete.

UNION THEOLOGICAL SEMINARY
New York

Labor Sunday Message, 1950

Approved by the Executive Committee of The Federal Council of the Churches of Christ in America and issued through the Department of the Church and Economic Life.

Labor Day 1950 finds us living in a period which is putting our economic system and our democracy to a severe test. There is a sense of fear, of uncertainty, all over the world. Among nations we have neither peace nor war, and within our own country frequent recurrence of industrial strife. Ours is a busy and confused world of business and politics and of continual struggle for national, group, and personal security. In it the churches are challenged to proclaim more convincingly than ever the eternal truths of the Christian faith in language familiar to laymen and relevant to the common life.

Science has shown us how to split the atom with devastating results and we may now be on the verge of creating a weapon of even greater destructiveness. But millions of workers around the world have learned through suffering that we have found no adequate way to feed hungry people even when food surpluses are being destroyed. These surpluses, however, must be regarded in significant part as artificial, since the problem is largely one of balance between the food we produce and the incomes of those who would consume it. Despite all our resources, we have not been able to meet even the basic needs of many people at home and of millions throughout the world.

There are those who would have us believe that insecurity and suffering are the price that we must inevitably pay for freedom. But the Christian can never accept the doctrine that unemployment and hunger are inevitable any more than he can accept the doctrine that war is inevitable. Men can live nobly even in want and adversity, but no man can live nobly who is responsible for keeping another in that condition.

We have a justifiable pride in the freedom of the economic system which prevails in our country today and in the tremendous achievements of American industry. However, at the present time our economy is in part being maintained at a high level of production and employment by expenditures for national defense to which a substantial proportion of our energies is being diverted. This is a challenge to the Christian conscience. We must never allow our economy to become habitually dependent on artificial supports of this kind. Rather, we must strengthen and improve those elements of our economic system which will enable us to maintain continued high levels of employment and productivity without such supports. To do this we must declare unremitting war on poverty, ignorance, greed, and prejudice.

The present world crisis summons us as never before to bring our practices closer to our Christian ideals. To stress the value of Christian brotherhood and co-operation on Sunday, while we live under less exacting standards during the week, creates inner spiritual conflict. At best, our working life involves moral tensions. Unless we continually seek to make the convictions we hold as Christians operate in the work that is our livelihood, we invite moral decay. As Christians we must recognize Christ as Lord and Master over every department of our life, whether we are employers or employees, housewives or farmers.

Millions of American workers, including large numbers from organized labor, are church members. And yet, aside from them, too few church people understand the problems of wage earners. Too few church people realize that the labor movement through development of the co-operative spirit has helped advance human welfare. Too few church people are familiar with the struggle of organized labor to raise standards of living for its members, their families, and all workers. Too few church people are familiar with labor's contribution to industrial progress and peace through collective bargaining.

True Christianity is always prophetic. The early church acquired influence with the people by stirring the imagination of those who longed for a fuller life. Here in America, churchmen were among the first to challenge slavery and poverty. And churches today have committed themselves, through many agencies and in many activities, to correct injustice in our social order and to support the just aspirations of labor. At the same time, in order to maintain the degree of freedom for individuals and groups that we cherish in our economic life, the churches, which include within their fellowship both employers and employees, need to oppose abuses of economic power by labor as well as by management and other groups.

As workers increase their income and their security, they become more interested in personal expression and recognition. They want to feel that they as persons are expressed in what they do. They want to be more than a number on an assembly line or a unit in the cost of business. In other words, they want recognition as human beings.

Every person has a calling to serve God unselfishly in some useful occupation. All Christians are equally called to honor God daily in love to their neighbors through their different vocations. Every useful occupation, be it that of wage earner, businessman, or minister, can be an expression of a person's will to serve God and his fellowmen.

Our Lord taught his disciples to pray — "Thy Kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread." Jesus recognized the material needs of man and never divorced man's worship from his daily living as a child of God. He expected Christians to relate their life to God's Providence and to His Kingdom. He left us no blueprint for a social system, but he gave us the the law of love by which the whole of our life is to be measured. "The Kingdoms of this world shall become the Kingdom of our God and of His Christ."

AIRTEX

MODERN ELASTIC

STOCKINGS

LIGHTWEIGHT
COMFORTABLE
INVISIBLE
TWO WAY STRETCH

Heavyweight For Severe Cases

FOR SMARTLY DRESSED WOMEN
FOR WELL GROOMED MEN

for measure blanks write to

Worcester Elastic Stocking
Company
56 Front Street
WORCESTER, MASSACHUSETTS

The Homemaker's Corner

Mrs. Harry A. Burnham

Labor Sunday and the Home

We are standing today facing tragedy, sorrow and war. The great wide-spread map of the world hangs in every home, with its lines marking the divisions of nations and ideas. Someone has said that every home presents a problem in labor and management: "there are too few bathtubs and only one tenderest cut of T-bone steak. We all want to *be* right, but no one wants to be *put* right."

But with all of this the family plan is the fundamental one for evolving human happiness and understanding, for the laws developed in the home will be the laws by which its members will be guided in the larger world.

There is very little difference between the mother who asks her child to answer the door-bell and say she is not at home and the business man who covers a big profit under a blanket of evasion. That is why Labor Sunday ought to have a special program for children.

It is too late this year to develop one of the programs that have been prepared by the National Recreation Association of America, 315 Fourth Avenue, New York City, but a letter to that association is sure to bring suggestions for another year, or for almost any time.

I have one of their programs which was prepared several years ago. It is called "A

bute to Labor." It gives songs, a descrip- n of costumes, in fact every help for pre- ing a series of tableaux.

There will be a blacksmith with working rt and trousers and a leather apron. There l be steel workers in overalls and caps, ctors in white uniforms. Engineers and ors are included. And over all and dom- ting the entire theme is the figure of nerica, blessing and aiding her workers h the recurring theme of "God Bless nerica."

There are, also, sections devoted to racial derstanding, with colored people in bright tumes singing "Carry Me Back to Old rginny," or some cotton-field melody.

f such a program is conducted intelligent- and devotedly, the children will remember for a long time, and Labor Sunday will ve taught its great truths.

iscredits Necedah Apparition"

La Crosse, Wis. (RNS) — Persons who ought they saw physical signs to indicate presence of the Virgin Mary at the cedah (Wis.) farm home of Mrs. Anna n Hoof were mistaken, a spokesman for La Crosse Roman Catholic diocese said e.

The spokesman said there was evidence to credit Mrs. Van Hoof's contention that had seen the Virgin.

More than 100,000 visitors from many parts the United States were present at the m during the alleged apparition on Au- st 15th.

"Claims from some of those who were the Fred Van Hoof farm are only rumors thout credibility," the diocesan spokesman d.

One rumor that was "completely discred- d," he said, was that of a woman who re- ted she had seen a flash when Mrs. Van of left her farm to pray before a statue Our Lady of Fatima, on a table in the d.

"There were six observers from the diocese sent," the spokesman said. "We had the t possible view. I told the woman that at she had seen was the reflection of a otographer's flashbulb."

The spokesman said there were three ngs to discredit Mrs. Van Hoof's conten- n that she saw the Virgin.

The first of these, he said, was that her k was a "garbled" version of one she gave a "vision" in June. The second was that words were contradictory. The third s the presence of "unusual" persons in the ner sanctum" surrounding Mrs. Van of.

The spokesman said that a talk given by phen Breen, New York editor of the *pular* magazine, at the scene was com- tely unauthorized by the church.

There were no unusual signs at the "vi- n" site, the spokesman said. He added that the church had not changed its attitude of doubt toward Mrs. Van Hoof's contentions.

Meanwhile, Mrs. Van Hoof says she expects another vision on Oct. 7th, and that this one will be the last of a series of eight visits from the Virgin.

A Pastoral Parable

J. EDWARD CAROTHERS

"On one who doubted little efforts"

On the Avenue of the Clanging Cymbal there dwelt a man who worshipped the Idol of the Big Deed, and because he adored the Idol he gave up his work within the Temple.

And the Pastor of the Congregation came upon him one day, and lo! the man seeketh to hang himself from the rafter for he could find no Big Deed to do for his Idol.

Therefore, the Pastor set himself to cast out the demon of false conception. And he instructed the man to imagine the earth girded with a rope around its equator, and the man saw it in his mind that it was more than 25,000 miles long.

Then the Pastor telleth him to take the rope from his neck and from the rafter, and in his mind to add its 25 feet unto the rope which girdleth the earth. And he did so.

Then the Pastor saith, The former rope was tight around the earth for its length of 25,000 miles. Now that a mere 25 feet is added, how far is the rope lifted from the earth its length around?

And the man figured with his stylus, and he was amazed that it was raised four feet — the world around. And he cast down the Idol of the Big Deed and loved again the Lord of the Mustard Seed.

Vatican Not Disturbed

Rome (RNS) — Vatican circles expressed themselves as undisturbed over a statement in London by the Anglican Archbishops of Canterbury and York rejecting the dogma of the Assumption which Pope Pius will proclaim on Nov. 1st.

This doctrine teaches that the Blessed Virgin Mary's body was preserved from corruption and assumed into heaven shortly after her death.

The two ranking archbishops of the Church of England had stated that their church "does not and cannot" accept the Assumption because this doctrine is not found anywhere in the Scriptures or in the teachings of the early church.

In Vatican quarters it was noted that the Anglican reaction to the new dogma is not as strong as were the adverse reception of the last two dogmas proclaimed by the Roman Catholic Church. These were the Immaculate Conception of the Virgin Mary, proclaimed in 1854, and the infallibility of the Pope, proclaimed in 1870.

As regards the statement of the Anglican archbishops that the proclamation of the Assumption dogma will increase the dogmatic differences in Christendom and gravely injure the growth of understanding among Christians, Vatican sources had this to say:

The union of Christendom depends upon non-Catholics accepting the essential doctrines of the Roman Catholic Church. Since the Assumption dogma will be added to the existing Roman Catholic doctrines it is not likely to create any real new obstacle to unity.

Meanwhile, *Osservatore Romano,* Vatican newspaper, began publication of a series of articles explaining the historical and theological reasons for the formulation of the new dogma. Special material along the same lines will also be broadcast by the Vatican radio.

Methodist Pastors In North China

Peiping (Peking) is under the control of Chinese Communists.

Peking Theological College, oldest institution of The Methodist Church for the training of ministers in China, is in this city.

The Rev. Samuel L. S. Lee, noted Chinese educator and graduate of Drew Theological Seminary, is president of the college.

Recently President Lee wrote:

"You will be interested to know that we had our commencement exercises this morning in the seminary chapel and the chapel was packed with guests and former graduates of the seminary and other friends. Five students graduated of this year's graduating class. We are expecting a somewhat large incoming class this Fall so far as we know. It is wonderful to know that there are consecrated young people who are willing to offer themselves for the service of the Christian ministry in a time like this. It is true that the worst time is always the best time for the Christians."

Industrialist Resigns

London (RNS)—Industrialist Sir Malcolm Perks has resigned as senior circuit steward of the Methodist West London Missions in protest against a "political and pacifist declaration" made by its superintendent, Dr. Donald Soper.

Dr. Soper had said he would rather have the country overrun by Communists than have a third world war.

Sir Malcolm is chairman of a big building contracting firm and was the wartime director of the building construction ministry of supply.

Boston Leadership School

With 36 registrants and a faculty of 13, the highest training school for leaders in the Methodist Youth Fellowship in the Boston Area came to a successful close Saturday, August 19th, at the Maine Conference Campsite, Winthrop, Maine. This school, the third annual program of its kind, was planned and executed by a board of managers made up of three young people from each of the four conferences, the four executive secretaries of the boards of education, and the four conference youth directors. A highly co-operative faculty headed by the Rev. Harold B. Keir, pastor of Baker Memorial Methodist Church, Concord, N.H., allotted three days in conferences at which the details of the school were worked out.

The school was especially fortunate in having the services of the Rev. Joseph Bell, a member of the Youth Department staff, Nashville, Tennessee, as a representative on the faculty. Miss Clara P. Dyer, who has retired after 40 years of service as one of our missionaries in China, was one of the leaders in world friendship emphases. An Indian national, Mrs. Jai Datt Patial, who spent a total of five weeks at the camp was joined later in the week by Mr. Patial, both students at Boston, and by Miss Leila Jacobs, also an Indian national who just arrived from India as a Crusade scholar.

A flexible program destined to prove most helpful in training leaders was carried on throughout the week. Highlights in the activities were the daily quest periods conducted by the Rev. Mr. Bell on the theme for the school, "Jesus' Way Our Way Through Church and Vocation," the morning and afternoon discussion groups under the leadership of the Rev. Miller Lovett, the Rev. Herman Berlew, and Miss Edith Jordan, and the evening programs. Featured in the evenings were actual demonstrations of programs in local M.Y.F. groups, in sub-districts, in districts, and in conference rallies and council meetings. Themes varied from "How to Lead a Discussion" to "What to do about World Peace." At the district meeting on Wednesday evening the film "A Job for Bob" provided the center for discussion.

A colorful folk festival on Thursday evening reproduced an Indian street scene with peddlers selling their wares and singing their usual songs. Interest ran high in the World Peace discussion on Friday evening calling for an extension of time to the busy day's program. The young people from the world friendship group sponsored an appeal for $50.00 to provide the tuition for an Indian Christian youth for a year at our Leonard Theological College in India. With several dramatizations during the evening, the day closed with the $50.00 pinned to a cloth-line extended between the nationals and representative young people who were posed before the group, and with an impressive candle-lighted Worship Service.

Other leaders in the week's program were the Rev. Robert E. Drew, Methuen, Mass.; Miss Barbara Bush, Westfield, Mass.; the Rev. Charles Dartnell, Brewer, Me.; the Rev. Adam Schutz, Martha's Vineyard, Mass.; Mrs. Herman Berlew, New Bedford, Mass.; the Rev. G. Duncan Moores, Bangor, Me.; and the Rev. William J. Davis, Sunapee, New Hampshire.

Dr. Gezork Named President

The Rev. Dr. Herbert J. Gezork, a professor at Andover Newton Theological School, Newton Centre, Mass., since 1939, and a native of Germany, will become president of the 143-year-old school on Sept. 1st, succeeding the Rev. Dr. Harold W. Tribble who has accepted the presidency of the Wake Forest College at Wake Forrest, North Carolina.

Two historic seminaries, Newton Theological Institution and Andover Theological Seminary, oldest Baptist and Congregational schools respectively in the United States, were affiliated in 1931 to form the Andover Newton Theological School.

Born and educated in Germany, Dr. Gezork graduated from the University of Berlin and the Baptist Theological Seminary in Hamburg. He was an exchange student to America from 1926 to 1930, when he received his Ph.D. from Southern Baptist Seminary in Louisville, Ky. After a period of travel he returned to Germany, and was general secretary of the German Baptist Youth Movement until it dissolved under the Hitler government. In 1936 he came to this country as a voluntary exile, becoming an American citizen in 1943. Dr. Gezork has been teaching at Andover Newton since 1939 and has been a stated lecturer on social ethics at Wellesley College.

Dr. Gezork is now in Germany at the request of the U. S. State Department on a three months mission, where he is making a study of the teaching of social ethics at state universities. He will return toward the end of September to assume his new duties at Andover Newton.

This is the third mission of Dr. Gezork to Europe since the close of the last war. In 1945 he was under assignment of the War Department studying the effects of the war on the civilian population in Germany. I 1946 he accepted another appointment of tl War Department and spent 16 months i chief of the Protestant Affairs section in tl U. S. Military Government for Germany.

Mrs. Gezork is the former Ellen Marku also born and educated in Germany. Th were married in this country and have fo children, Peter, 11; Thomas, 10; James, and Janet, 4.

Register Week

New York — The week of October 8t to 15th will be marked as Ecumenical Re ister Week by Protestant women in scores c communities across the country, accordin to an announcement made here by th United Council of Church Women.

Local councils of church women are pla ning a week of intensive effort to reac church women in their communities wh have not yet had the opportunity to enro on the Ecumenical Register of Church Wor en, a nation-wide project to put Protestar women on record for world-wide Christia co-operation.

After Sunday services on Oct. 8th, counc members will be on duty to register wome in their own churches. Sunday afternoo they will hold a final discussion of plan and schedules for registration during th week.

From Monday through Friday, they wil have registration booths open in churches community houses and other central loca tions, and council women working in team will be out calling on women friends an neighbors at their homes to enable them t register.

The week will culminate in communit services of dedication on Sunday, Oct. 5th for all those who have registered.

Stressing the importance of the local coun cil's efforts, Mrs. B. W. Hamilton, chairma of the United Council's national registratio committee, said, "At a time when fear, sus picion and hatred divide the world, we, a church women, can and must stand up an be counted for our unity in a faith of lov and courage. That unity," she added, "mus begin with each of us in our homes, ou churches and our communities. We hop that this special week will be a symbol i our communities of our common sense o dedication."

The Register is sponsored nationally b the United Council, co-ordinating agency fo state and local councils of church women o over 80 denominations. Final results of th program, launched early this year, will b announced at the council's biennial assem bly in Cincinnati, Nov. 13th to 16th.

The project was launched as part of th council's preparation for its merger wit seven other interdenominational agencies i the new National Council of the Churche of Christ in the U.S.A. After the new co operative organization is constituted at a con

ntion in Cleveland, Nov. 28th to Dec. 1st, women's state and local councils will rk through its general department of ited Church Women.

Each woman who enrolls on the Ecumenic- Register has been asked to contribute a llar as a token of her dedication to Chris- n co-operation. The funds will be used further the work of women in the church, arge the scope of state and local councils, d to widen public interest in the ecumenic- movement.

aptist Meeting Broken Up

LASARRE, Que. (RNS) — A noisy mob, med with firecrackers, broke up a Baptist rival meeting on the streets of this north- stern Quebec mining town.

The incident followed earlier disorders at nilar meetings, but several weeks ago, after town had agreed to give protection to the angelists, the disorders ceased.

The evangelists — four men and three men — were surrounded by a large crowd nen they began to preach and soon gangs youths jeered and threw firecrackers at em.

Pastor L. G. Barnhart, leader of the group, d his Bible was torn from his hands and mpled by the crowd. The Baptists finally d in a taxi after someone had let the air t of the tires in their own car.

Meanwhile, at nearby Val d'Or, Baptist angelists were arrested for the third time a month while attempting to hold a eet-corner revival meeting.

Their arrest came a few hours after the cal magistrate had sentenced four other angelists to pay fines of $40 each or spend o months in jail for violating traffic regu- ions.

The latest arrests involved two evangelists entified as Gordon Carr and Alphonse outier, both of LaSarre, Quebec. Police bail at $50 each and the two men were stand trial later in the week in Recorder's urt.

At present, eight Baptists are in the local l serving sentences imposed on them by local magistrate after he had found them ilty of violating traffic regulations and re- sing to obey police officers. Among them two ministers, the Rev. Murray Heron, the Noranda Baptist Church and the Rev. T. Heron, of the Val d'Or Baptist Church.

tom Bomb Justified

MILWAUKEE, Wis. (RNS) — Unless a war just, "neither the atom bomb nor any er bomb can be used," Father Matthew rron, T.O.R., of St. Francis College, Lor- o, Pa., told the 31st annual Franciscan ucational conference at Cardinal Stritch llege here.

"Since every just war is essentially a de- se action," the priest said, "those weapons y be used which are necessary for self- servation. Self-survival may become im- possible unless a nation uses atomic weapons. Conditions could arise, therefore, which would justify the use of the atomic or even the dreaded hydrogen bomb."

Instead of bombing populous cities like Hiroshima and Nagasaki to demonstrate to Japan the demolishing effects of the atom bomb, the United States could have chosen the "more human" path of using the bomb on an uninhabited area, he suggested.

"The Japanese could then have observed its effects before deciding whether or not to continue the conflict," he added.

Sister Mary Frederick, O.S.F., dean of education at Cardinal Stritch College, said that students in Catholic schools should be trained in "a thorough appreciation of the interdependence of nations."

Her address was read by Sister Mary Laurita, O.S.F., of St. Gerard's School, Milwaukee. Sister Frederick was in Europe on a Holy Year pilgrimage.

"We hear all about us slurring remarks that world organization is ineffective, that the United States is accomplishing nothing and that we should have remained neutral in the last world war," the paper said.

"Minds of this caliber, usually called isolationist, ignore such a fact as the dependence of nation upon nation. They overlook the fact that as men need the society and ministrations of their fellow men, so nations are enriched by the reciprocal interchange of their material resources and friendship."

A Time Of Decision

(Children to Palestine)

When danger to personal liberty again looms as a dire threat to freedom-loving people, "Children to Palestine" begins its most crucial year. This interfaith committee was initiated seven years ago by Christian people who saw in the plight of the remnants of the Jewish children who lived after the massacre of six million of their elders, an overwhelming obligation and chance for loving service. Without regard for politics, with no interest save that of the rescue of mentally and physically injured children, "Children to Palestine" has worked with the great Jewish child rescue organization, Youth Aliyah. Through our interfaith committee many broken young lives have been healed, and many people, here, have perceived with horrifying clarity what hatred and discrimination can do.

It is for us now a time for decision; either each of us helps in his small way, to prove to these courageous children that free people help each other at any cost; or we think of ourselves, without foresight, and endanger the freedom which these children, together with us, have preserved at an unknown cost.

Confidently, we believe that you will want to share in some way in this soundly American answer to children who need us now, more than ever.

You may borrow a 45 minute sound film, "Tomorrow's A Wonderful Day," which tells how the children are being rehabilitated in Children's-Villages in Israel. There is no charge for the film or the speaker; the only expense is postage for the film to and from 3 Joy Street, Boston.

Boston's New Book Store

The new retail store of The Methodist Publishing House in Boston is to be located at 577 Boylston Street in attractive and thoroughly modern quarters. To be opened formally September 25th, it will operate under the name of Cokesbury Book Store and will carry a complete line of both general and religious books, stationery, greeting cards, fountain pens, and church and church-school supplies, including visual aid equipment. A film rental library will be one of the features of the store.

The ground floor of the new location will be used for the display and sale of books and related items, and visual aid supplies, while the second floor sales rooms will be devoted to church and church-school supplies. An attractive auditorium on the second floor will provide a convenient meeting room for small groups.

With the September opening of the new Cokesbury Book Store, under the management of Robert F. Heiser, formerly sales manager of The Methodist Publishing House in Pittsburgh, the Publishing House will discontinue the mail-order operations formerly conducted from 581 Boylston Street. The new store will offer only retail service. All mail orders from this area will be handled by the New York House, where larger stocks, excellent shipping facilities, and thoroughly trained personnel will permit a much more efficient service to all the Northeastern area than has been possible heretofore. Harry F. Keiser heads the New York House.

With the change in status of the Boston operation, the Publishing House announces also that, effective September 1st, its Atlanta, Georgia, store will take the name, Cokesbury Book Store. Opened in January, 1949, as "The Methodist Book Store," this retail sales outlet will continue to carry, under the new name, a complete stock of general and religious books and church and church-school supplies.

Use of the name, "Cokesbury Book Store," is not a radical departure for The Methodist Publishing House. Since 1937 its retail department in Dallas has been operated very successfully under that tradestyle. "Cokesbury," a combination of the names of Thomas Coke and Francis Asbury, the first Methodist bishops, is traditionally a Methodist title, already used in the trade name of the Publishing Division of The Methodist Publishing House, Abingdon-Cokesbury Press.

Intermediates

The third Intermediate Youth Camp of the New England Conference was held Aug. 13th to 19th, at Rolling Ridge, Mass., under the direction of the Rev. Gilbert Y. Taverner of Hyde Park. Using the theme "Campers Around the World" 62 junior high youth from all parts of the New England Conference spent an intensive week becoming acquainted with peoples, nations and races all over the world.

Each morning the campers undertook a quest in one of four areas: Worship, World Service, Round-the-World-Broadcasters, and on Camp UNESCO. The Worship Quest, lead by the Rev. and Mrs. Francis Wilson of West Roxbury, not only conducted the worship services of the camp, but also studied the worship of other people in other lands. Mr. Wilson contributed a daily worship talk which was a high-light of the camp day. Camp World Service with Miss Harriet Parsons of Franklin as the quest leader, discussed the many areas in which the world's needs are to be found. As a practical expression of their work, Camp World Service sponsored a C.A.R.E. package to Poland which was made possible by the contributions of the whole camp. Round-the-World-Broadcasters with Mrs. Vera O'Neill of Stoneham as leader, brought "spot" broadcasts over the camp public address system of news from over the world, and publicity for the C.A.R.E. project. The broadcasters also published the camp newspaper for the week.

The Rev. James Leslie of Lakeshore Park Church, Lynn, and Miss Laura Barme of Hyde Park worked with 22 questers in Camp UNESCO, in which the folk games, the songs and recreation of other countries were studied. These questers taught new songs from other lands and new folk games strange to American boys and girls, but now familiar and loved. In addition to the quest groups, interest groups in nature, choir, and hobbies were enjoyed.

A unique feature of the camp was the drama group under the direction of Mrs. Wilson, who presented a spontaneous drama on M.Y.F. work, and the famous "Snow White and the Seven Dwarfs."

Sixty-two boys and girls found an unforgettable experience at Rolling Ridge during the camp. Their camp council was an experience of responsible democracy at work on their own terms. The beautiful camp fire with the dedication theme, and the Saturday Holy Communion service were spoken of as rich experiences by many.

Each night after "Lights Out" it was hard to believe that a vigorous, energetic group of young people were living in the dormitories of Rolling Ridge. For as recorded carillon chimes played out, a peaceful quiet seemed to fall over the beautiful spot, a quiet to be broken each morning by the healthy noise of happy youngsters. The adult staff of this third intermediate camp came away feeling a deep sense of privilege in seeing the campers sense a kinship with campers around the world.

The administrative staff of the week included the Rev. Vernon O'Neill of Stoneham as business manager, and Mrs. Kathrine Du-Long of Wakefield as registrar. The splendid co-operation of the resident staff of Rolling Ridge was deeply appreciated by all. — Gilbert Taverner.

WHEN VISITING NIAGARA FALLS PLAN TO WORSHIP IN ST. PAUL'S
JOHN ABBOTT REDMOND, MINISTER

Frank H. Ryder Honored

Mr. Greelis (left) hands plaque to Mr. Ryder

Frank H. Ryder of Cobleskill, N.Y., who recently retired as lay leader of the Troy Annual Conference, was honored at a lay leaders' retreat held at Green Mountain Junior College in Poultney, Vermont, July 28th to the 30th.

A silver engraved plaque was presented to Mr. Ryder by David E. Greelis of Watervliet, N. Y., who has succeeded Mr. Ryder as Troy Conference lay leader. The plaque, presented on behalf of the conference board of lay activities, reads: "Frank H. Ryder — In recognition of 35 years of unfailing Christian leadership and loving service to the Troy Annual Conference of The Methodist Church in the field of Lay Activities."

In further tribute to Mr. Ryder, following the presentation of the plaque at dinner on Saturday evening, the group adjourned to the sanctuary of the Poultney Methodist Church for a service of dedication and Holy Communion. The meditation was given by the Rev. L. Burlin Main, superintendent of the Glens Falls District, who also officiated at the communion service, assisted by the Rev. Frank W. Bevan, superintendent of the Albany District, and the Rev. Milton M. Lavery, host pastor.

During the three-day retreat, attended by over 80 people, clergymen and laymen from throughout the conference presented addresses and symposia on subjcts of vital interest to church lay leaders. Plans are already being made for the Third Annual Church Lay Leaders' Retreat which will be held at Green Mountain again next from July 6th to the 8th.

Winning Over Fear

Hobart F. Goewey

"Why are ye anxious?" asked Jesus. well to know why ye are troubled, and we can make the most of the situation

Fear is a good slave, but a bad ma Most of us are afraid of something, and better be! A little girl, raised to be comp ly fearless, one day ran out of the ga gate full into the path of an automo Dr. Fosdick quotes Starbuck, chief mat the story of whaling, "Moby Dick," as sa that he wanted no man on his boat who not afraid of a whale! Without fear, t would be no meaning to courage, to t to awe, perhaps even to worship. Vash Yo has advised business men to set aside hour in the morning of every day to everybody in the office to worrying effect ly and purposely, and then to quit worr for the rest of the day, and start acting

But morbid anxiety is a different th Fearfulness mixed with emotional con fear mixed with indecision, fear mixed v inaction, rancour, guilt, these may be structive. Such anxiety may paralyze action, and undermine our health.

"Why are ye anxious?" said Jesus. would be well to know. Let me sug figuratively three candles which we may li to bring our fears to terms: candle of un standing, of confession and of mercy.

Light a candle of understanding. Seek the cause of that nagging worry. Sea yourself until you find what makes you wardly uneasy, and then take a good l at it. It may not be a lion, but a little s ting kitten after all. Or no matter how rible it is in reality, it will not be so bad face it with all your intelligence and all y powers, not so bad as to repress it and afraid of fear itself. Bring your fear into light of understanding.

Light a candle of confession. Confes to God. Talk it out with some trus counselor, pastor, or friend. Objectify Get it out where you can handle it. It mi not be right to tell it abroad nor wise dwell long on it. But if it is a fester secret of untruth or unsurrendered emo in you, tell it to one person not involved it, confess it clearly to God, and accept G help to overcome it. You can confess t love like God's.

Light a candle of mercy. God's me John Rathbone Oliver, in his novel, "Fe says that we should do with our fears medieval knights did with dragons. T hunted them out, tracked and followed t down to their deep caves, slew them in b combat, and brought them out into sunlight to shrivel up. But then they not leave the cave empty. They went got a priest, and in that cave set up an a

ted it with candles, and there held the ice of Holy Communion. Rolvaag tells a Scandinavian immigrant woman who inwardly appalled at the strangeness loneliness of our western plains. But t strength came to her when a visiting or used for an altar in her house the very t which symbolized all her fears, and set h upon it the Holy Communion for the le neighborhood. She drank there of assurance and love and mercy of Christ. ht a candle for the merciful, all-sufficient, onquering love of Christ, down at the om of your anxieties. Take His pres- e into your life, and "go forth in peace."

rican Dentist Will Serve s People

he son of a Methodist minister in Africa completed his second year in the dental ege of Howard University, Washington, C. He is William A. Samuels of Sierre one, whose study in America as a Crusade olar is financed by The Methodist Church ough its Week of Dedication offerings.

Mr. Samuels was born in 1916. He at- ded the Methodist Boy's High School in etown and then studied at King's College, ndon, under sponsorship of an uncle, Dr. l John, who was the first West African o was trained in modern dentistry. Mr. nuels plans to return to his native land en he receives his D.D.S. degree.

ndamentalists Oppose

Geneva (RNS) — Opposition to diplo- tic relations between the United States and Vatican was expressed here by American mbers of the executive committee of the ernational Council of Christian Churches, damentalist group.

n a message to President Truman, the uncil leaders said:

"The prestige of our great free land must be used to strengthen and advance the man Catholic Church.

"Our country cannot justly give advantage any particular religious belief, and the ort to deal with the Roman Catholic urch, which subordinates political authori- to its own religious dogma, will give ad- tage both within and without our land. "In our struggle with totalitarian Com- nism, we must not again make the mis- e of advancing another form of totali- ianism at whose hands our Protestant ners have suffered, and with which the rld may have to deal when the Com- nist peril has been faced.

"We strongly urge you not to connect our ntry directly or indirectly with the Ro- n See."

Heading the group of signers were Dr. l McIntire of Collingswood, N. J., presi- t of the International Council, and Dr. O. H. Garman of Wilkinsburg, Pa., presi- t of the American Council of Christian Churches, the international group's affiliate for fundamentalist churches in the United States.

OUR NEW PENSION PLAN WILL DO IT!

By Its Transitional Fund
Our Present Retired Shepherds Of Souls
May Have Adequate, Dependable Support
Even As Is Assured Our Young Ministers

BUT TO DO THIS IT WILL NEED CONTINUING GIFTS!
IT NEEDS YOUR GIFT NOW WHETHER LARGE OR SMALL!

Communicate with our Executive Secretary — Make Checks Payable to PREACHERS' AID SOCIETY

In making your Will or Estate Pledge use the full legal name

Preachers' Aid Society of the New England Conference of The Methodist Church

Stanley O. MacMullen, Treas.
87 Kilby St., Boston 9, Mass.

George E. Heath, Exec. Sec.
581 Boylston St., Boston 16, Mass.

On A Wide Circuit

W. W. Reid

A Parable of Surplus Wheat

The ground of a certain rich man brought forth plentifully of wheat.

God had bountifully blessed the land over which he had made this rich man his steward. God had sent his rains and his sunshine upon the land and it had yielded harvests such as had never before been known to man. And God said to his steward, "This wheat I have entrusted to thee that thou mightest feed my people. Eat of it what thou dost need, and give of the remainder to thy brethren even unto the least of them in less bountiful lands."

But the steward was a rich man, and he thought to become powerful as well as rich. He reasoned within himself, "I will pull down my barns and build greater. I will store vast quantities of wheat as symbol of my strength. I will keep the prices high for the wheat I do sell so that I may gather much gold. I will have men coming to me from distant places, bowing before me, asking for wheat for their hungry children. I can drive bargains with them when they are hungary, and I can bind them to me against mine enemies."

But God said unto him, "Thou fool, dost thou not know that my laws for the punishment of greed and covetousness are as immutable as my laws that govern the movements of the stars? Dost thou not know that within every selfish thought and desire there is also the seed that destroys the thinker? I had trusted thee with wheat that my hungry people might be fed, but thou hast made it a curse to thyself and to thy household. Get thee from Me. Thy wheat will rot in thy barns, and thou wilt rot with it."

And God sent rains, and devouring heat, and molds, and great swarms of insects, and the rich man's wheat did rot before his very eyes.

Then the hungry neighbors and the hungry from distant places, when they saw the rich man's wheat rot while their children cried for food to eat, did murmur against the rich man, and they did curse him. And they joined with the enemies of the rich man; and him whom they once feared and before whom they bowed they now hated with a deep hatred. Some even took stones and sticks to do him harm; and he had scarce a friend among his neighbors and relatives. As the days passed, his fear grew, and he dreaded every man. He barricaded himself in his house: and his soul shrivelled within him.

And God's laws were fulfilled.

"So fares the man who lays up treasure for himself, instead of gaining the riches of God."

"GOD SPEAKING"

Lee Dana Goodman

"I am the Happiness and the Strife,
And the 'Resurrection and the Life' —
The theme of which the soul-possessor sings.
I made the impossible scheme of things:
The suit of human-nature that man wears.
I wrote the words that echo in his prayers.
I am the designer of the seasons;
The giver of Thought . . . but not of Reasons.
I am responsible for the abuse
Of peace, sacrificed in the name of Truth.
I am responsible for the clatter
Over his, and My scientific matter.
I gave him heart, and hands, and brain, and breath,
But of all My blessings, the best is death.
His is the bounty of Sea and Earth,
But I make him suffer . . . to prove his worth!"

PERSONS

The Rev. Prentiss Pemberton, instructor in Christian sociology and field work at Andover-Newton Theological School, will be the guest preacher at the final summer pulpit series at Harvard-Epworth Methodist Church, Cambridge, Mass., on Sunday, Sept. 3rd, at 11 a.m. He will speak on the subject "Dynamic Christian Truth."

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a.m. for the first half of September.

Sept. 1 — The Rev. B. A. Galloway, St. Paul's African Methodist Church, Cambridge.
Sept. 4 — The Rev. Wesley G. Huber, exec. sec'y., Evangelistic Ass'n of New England.
Sept. 5 — The Rev. Peter V. Corea, Congregational Church, Houghs Neck, Quincy.
Sept. 6 — Mr. Arthur T. Wasserman, attorney of Boston.
Sept. 7 — The Rev. Herbert M. Worthly, Congregational Church, Roslindale.
Sept. 8 — The Rev. Guy Allen, First Methodist Church, Dorchester.
Sept. 11 — The Rev. Marcus J. Priestes, director, Westminster Foundation for Students.
Sept. 12 — The Rev. Thomas MacAnespie, Philips Congregational Church, So. Boston.
Sept. 13—The Rev. John E. Barclay, Church of All Nations at Morgan Memorial.
Sept. 14 — The Rev. Walter Swenson, First Baptist Church, Revere.
Sept. 15 — The Rev. Robert W. Meikle, Community Church, Medford.

Mr. Clarence B. Morrill, father of the Rev. Clarence A. Morrill, assistant director of Methodist Hospital in Brooklyn, N. Y., recently underwent surgery at the Methodist Hospital. His condition is steadily improving.

Mrs. Annie Kendig Peirce, widow of the late Silas Peirce, prominent Methodist layman and former president of the Boston Wesleyan Association, passed away at her home in Scituate, Mass., on Aug. 20th at the age of 90 years. Mrs. Peirce is survived by two daughters: Mrs. Peirce Fuller, Sr., of Scituate, and Mrs. S. Theodore Bittenbender of Norwell, Mass.

John L. Chittick, prominent lay member of the Methodist church in Hyde Park, Mass., died on Aug.. 21st. Funeral services were held at the Franklin C. Graham Funeral Home in Hyde Park on Aug. 24th. Mr. Chittick is survived by his wife, Mrs. Bernice E. (Holmes) Chittick of 24 Westminster St., Hyde Park.

The Rev. and Mrs. Henry I. Bailey of Lynn, Mass., announce the birth of their 8th grandchild, Candice Ann Kingston, born on July 2nd to Mr. and Mrs. Robert J. Kingston of Buffalo, N.Y. Mrs. Kingston is the former Jeannette Bailey. Mr. Bailey, pastor of the Boston Street Methodist Church in Lynn, and Mrs. Bailey spent the month of July in Buffalo with the Kingstons.

Methodist Editors

The Rev. Walter Towner (right) and the Rev. Walter N. Vernon (left) are showing a poster of clippings from the Advocates of Methodism to the Methodist editors at the 1950 meeting of the General Board of Education in Cincinnati. The clippings relate to the work of the General Board. Seen at the left are Dr. T. Otto Nall, editor of *The Christian Advocate,* and Bishop Fred P. Corson, president of the board. At the right are the Rev. Cecil Robbins, editor of the *North Carolina Advocate,* Dr. Emory Stevens Bucke, editor of Zions Herald, Dr. C. A. Bowen, editor of church school publications, and Dr. J. Q. Schisler, executive secretary of the Division of the Local Church.

Paul S. Garland, the 19-year-old son of the Rev. and Mrs. Malcolm W. Garland of Norwich, Conn., was killed in an automobile accident in Stonington, Conn., on Saturday evening, Aug. 19th. A student of Wesleyan University, Paul was the grandson of Mrs. Charles C. Garland of Ocean Park, Me., and West Caldwell, N.J., and the late Rev. Charles C. Garland of the New England Conference.

Ocean City Conference

Ocean City, N.J. — Two hundred Methodist church leaders from a dozen northeastern states will assemble here on Sept. 5th for a three-day conference aimed at solving some of the problems of increasing church attendance and membership.

Forerunner of a six-month "Action Program in Evangelism" that will be launched by The Methodist Church in October, continuing through March 1951, the conference will brief church leaders from areas in and around Boston, New York, Philadelphia, Pittsburgh, Syracuse and Washington, the coming Fall campaign. Pastors and men, as well as bishops and district superintendents will attend.

Keynote addresses will be delivered by E. Stanley Jones, Dr. Robert E. Goodrich, and Dr. Charles M. Laymon, on succes days at 7:30 p.m. in the Ocean City Tal nacle. The general public has been invi

Dr. Jones, regarded by many churchr as the foremost Protestant evangelist, open the evening series Tuesday when speaks to delegates on "Our Church F the World."

He will be followed on Wednesday e ning by Dr. Goodrich, pastor of First Me odist Church, Dallas, who will speak "Our Church's Chief Concern." The c cluding address on Thursday will be giv by Dr. Laymon, dean of Scarritt College Christian Workers, Nashville. His topic be "Our Church at Prayer."

The conference is being held under auspices of the Northeastern Jurisdictio Board of Evangelism, in co-operation w the General Board of Evangelism of T Methodist Church. Dr. Weldon F. Cr land, of Rochester, will be presiding offic

Mrs. James E. Proudfoot, mother of Rev. Raymond S. Proudfoot of Haverh Mass., with whom she made her hon passed away on Aug. 23rd. Funeral s vices were held at her home church, Colle Avenue Methodist Church in West Som ville, Mass., on Friday, Aug. 25th, und the direction of the Rev. Guy H. Wayne.

Honor Medical Student

Dr. Walter Mikulaschek of the Method Hospital in Heidelberg, Germany, will gin an internship this Fall at Grace Hospi in Detroit. He was brought to this coun as a Crusade Scholar of The Method Church, his travel and study to be financ through Week of Dedication offerings.

Dr. Mikulaschek is spending six weeks the English Language Institute of the U versity of Michigan.

Dr. Mikulaschek's wife, the daughter of Methodist minister, is now in Germany. Th have applied for missionary service in t Belgian Congo of Africa.

Uncover Biblical Site

Jerusalem (RNS) — A French arch logical expedition working at Abu Gho has unearthed what is believed to be the s of Kirjath-jearim, mentioned in Chapter of the first Book of Samuel in the Old Tes ment. Abu Ghosh is a village on the hig way between Jerusalem and Tel Aviv.

(According to the Bible story, Kirja jearim was the place where the ark of G was kept for 20 years after it had been turned by the Philistines.)

The expedition was under the direction Rene Neuville, French consul general, a

Perrot of the French National Center cientific Research.

mong the discoveries were finely polished s, stone vases and clay animal figurines. findings are related to civilization's old- archeological layer in Jericho. They are to make a significant contribution to t is known of the transition period be- en pre-historic and historic times.

he excavations were carried out with the of the French Government's Commission Excavations.

ght To Preach Pacifism

ALEIGH, N.C. (RNS)—A minister's right preach that war is un-Christian was de- led here by Bishop Edwin A. Penick of Episcopal Diocese of North Carolina. He d in reply to complaints about the ser- ns of the Rev. David W. Yates, rector of Chapel of the Cross at Chapel Hill.

We believe in freedom of speech," Bish- Penick said, adding that Mr. Yates was a an of conviction and intelligence who has courage of his convictions."

He is entitled to speak the truth as he it," the bishop said.

ome members of the congregation had tested two sermons by their rector on hy a Christian Cannot Go to War," in ich he is said to have stated that it was ong for a Christian to fight.

Mr. Yates also reportedly announced at ices that he had blanks for conscientious ectors and would be glad to assist any mbers who wished to file such papers h their draft board.

ck Hyland

ust a little over a year after the unex- ted death of Dr. William L. Stidger, an- er tragedy has befallen the Stidger fam- in the untimely death of Betty Stidger's band, Mr. Jack Hyland, a banker of Phil- lphia, Penn. Mr. Hyland had left his ily last week for a few days at their mer home, to attend to some business ters in Philadelphia; he was in apparent d health and had played tennis the day ore he was found dead on Thursday, gust 17th. He was 43 years old.

he funeral service was held in Philadel- on Saturday, August 19th and was con- ted by Dean Howard M. LeSourd of Bos- University School of Public Relations, Dr. Charles M. McConnell of Boston versity School of Theology. Mr. Hyland urvived by his wife, Betty (Stidger) and hree children: Jackie, Billy, and Heather. . Stidger is with Mrs. Hyland and her dren at 530 Ballytore Road, Wynnwood, n.

ucational Tours

HILADELPHIA (RNS) — Educational tours utsanding Methodist institutions in this will be conducted by the Methodist Mid- n Parish and Community Center starting this fall, it was announced by the Rev. James A. Simons, minister of the parish.

Methodist groups will visit denominational institutions such as the Methodist Hospital, Home for the Aged, Deafness Home, Orphanage, Esther Hall (a boarding home for young church women), and Old St. George's Church, the "American shrine of Methodism."

Also included in the itinerary will be the Mid-town Parish itself, which is a consolidation of three churches located in industrial districts.

The parish has been developed under the leadership of Mr. Simons, who undertook a wide program of service to underprivileged in the neighborhood of the three churches.

Pastor's School At Sky Lake

The ministers of Wyoming Conference will meet at Sky Lake, Penna., for the annual Pastor's School, Sept. 11th to 15th, according to the announcement of the Rev. Paul L. Hulslander of Tunkhannock, dean. The school is sponsored by the Board of Ministerial Training of which the Rev. S. J. Truscott of Scranton is president and the Rev. Guy A. Leinthall of Nicholson is registrar. The program this year will include Dr. Edward T. Blair, professor of New Testament of Garrett Biblical Institute, Evanston, Ill., in a series of lectures on "The Apocalypse and the World of Today." Dr. Harry Denman of the Board of Evangelism will present a course on "Visitation Evangelism." Dr. Alfred P. Coman of Elmira, N.Y. will present a course on "Our Ministry" and the Rev. Charles Gilbert of Maine, N.Y., will conduct the Prayer Clinic.

New Presidents

Presidents of colleges and universities related to The Methodist Church have welcomed 14 new presidents to their ranks this year.

J. Raymond Chadwick, Perry B. James and Alvin W. Murray came directly from Methodist pastorates to the presidencies of Iowa Wesleyan College, Athens (Alabama) College and Southwestern College (Kansas), respectively. John M. Pearson was director, New York Conference Pension Campaign, prior to his appointment to Drew Seminary for Young Women. Leroy A. Martin was district superintendent, Paterson District, Newark Conference, when elected president of Tennessee Wesleyan College.

William C. Finch, administrative assistant, Southwestern University (Texas), and A. Stanley Trickett, dean and professor of history, Kansas Wesleyan College, were elected to the presidencies of their respective schools.

Joseph D. Quillian, Jr., came to the presidency of Martin College upon completion of his work for the Ph.D. degree at Yale University.

George B. Ehlhardt, president of Brevard College, was formerly a member of the Duke

EVENTS

University staff; and Russell Grow, now president of McKendree College, was dean of Oklahoma City University.

Charles R. Clegg, Ralph Decker, and Robert L. Woodward returned to their respective alma maters, Young Harris College, Wyoming Seminary, and Central College. President Clegg had been president, North Georgia Vocational School; President Decker, faculty member, Boston University; President Woodward, dean, Yale Divinity School.

Floyd G. Betts was appointed to the presidency of Port Arthur College from the superintendency of the public schools of Warton, Texas.

New Trustees

Senator William F. Knowland (R) of California and Senator John J. Sparkman (D) of Alabama, have been appointed members of the Board of Trustees of The American University, Washington, D.C., President Paul F. Douglass has announced.

A native of California, Senator Knowland was graduated from the University of California. He was a member of the California State Assembly from 1933 to 1935 and State Senator from 1935 to 1939. During his term in the State Senate he was chairman of the Committee on Revenue and Taxation; in 1938 was Republican National Committeeman for California and in 1940 was named a member, and later chairman, of the executive committee of the Republican National Committee.

Senator Knowland was overseas in the Army in August 1945 when appointed United States Senator by Governor Earl Warren upon the death of Hiram W. Johnson. He was elected in 1946 for the short term expiring January 3, 1947, and was re-elected in 1949 for the full term. Senator Knowland is a member of the Joint Committee on Atomic Energy. He is also assistant publisher of the Oakland (Calif.) Tribune.

Senator Sparkman, a native of Alabama, was elected to the House of Representatives in 1936 and to the Senate in 1946. While in the House he served on the Military Affairs Committee and was majority whip. As Senator he serves on the Joint Committee of the Economic Report.

The Senator graduated from the University of Alabama in 1921 with a bachelor of arts degree. He received his bachelor of laws degree in 1923 and was appointed to the bar the same year. The following year he received his master of arts degree. Until his appointment to Congress, Senator Sparkman practiced law. He is a member of Phi Betta Kappa and Pi Kappa Alpha fraternities and is a lieutenant colonel in the organized reserves.

Books Reviewed

"The Soul's Sincere Desire"

By Glenn Clark. Boston: Atlantic-Little, Brown $2.00.

This is the Silver Anniversary Edition of Glenn Clark's famous little book on how to make prayer a natural part of your life. A work that is now in its 26th printing should not need a review, but simply an advertisement of its availability directed to those who are not familiar with it. Glenn Clark, professor of Creative Religious Living at Macalester College in St. Paul, Minnesota, has given prayer a home-spun and practical bent. In brief, the three phases of the experience are: (1) Expand your mind; (2) deny the bad and affirm the good; (3) keep the prayer thought as a continuing thought throughout the day. Walter Camp's program of physical conditioning is the background for these simple rules of spiritual effectiveness. Perhaps it is the fact that Glenn Clark's method is so simple, obvious, and athletic that has made it a part of America's religious folk-lore. But then we Americans are interested only in things that work, and experience of millions is that prayer works. Here's how! — *Reviewed by J. F. Olson.*

"The Book Of Isaiah"

By Julius A. Bewer. Harper and Brothers. 2 Vols. (Harper's Annotated Bible Series.) Price, 75 cents each.

The publication of these volumes of the Biblical text with a sketch of the historical background, a brief of the prophet's life and message, plus a carefully foot-noted clarification of the text deserves recognition and congratulations. The contribution includes an inexpensive and servicable volume for use by study groups, or individuals wishing to concentrate on a particular book of the Bible; the making available to a wider audience the insight of Julius A. Bewer of Union Theological Seminary and the American Schools of Oriental Research; and another force toward getting the Bible off the shelf and into life.

Volume one contains the first 39 chapters, the work of the prophet Isaiah himself. This is, without regard to its being a part of Judeo-Christian holy scripture, one of the rich veins of the world's literary ore. Its profundity and majesty requires the scholars refinement if it is to be used. Volume two is divided, as is proper, into two parts. Part one contains the work of the Deutero-Isaiah, chapters 40-55, and brings us fresh approaches to the rich Messianic passages. Part two is that of the more obscure and difficult Trito-Isaiah, chapters 56-66, written in the post-exilic period. The King James version of the Bible is used throughout, and the Biblical materials remain the central part.

This is a work not calculated to satisfy the critical scholar, but to meet the layman's need for adequate scholarship without obfuscation. There are commentaries in this series available also upon Amos, Hosea, and Micah — that Trinity of Social Justice. — *Reviewed by J. F. Olson.*

"Sagebrush Circuit"

By Kendrick Strong. The Macmillan Co., New York. Price, $2.50.

A young man, with one year at Yale Divinity School completed, took over a small church in a vast area of sheep and cattle country as a summer charge under the Home Mission Board. The account of his fabulous experiences which kept him there through the ensuing year is superbly told. It begins with the suspenseful encounter of Kendrick Strong with the Misses Warner and Johnstone, Single Gospellers, who came to Royden ad interim Congregational seminary students, and stayed to divide the small community's allegiance. It brings almost every character into living reality, and reaches a high point with George Brown, sheep-herder, giving a running commentary on those passages of Scripture referring to sheep as quoted by Mr. Strong. A sheep-herder, avers Mr. Brown, is "A cow-punch with his brains knocked out." The parsonage consisted of the church kitchen directly behind the sanctuary, and though Mr. Strong had the help of his younger brother during their struggle for survival, the story tinged with humor has through it a deeper strain of pathos.

The story is reconstructed from diaries and is told with a pungent vocabulary, realistic frankness, and refreshing good humor. It is a testament of devotion on the part of a rural pastor. The veil of pseudonymity has kindly been drawn across the geography and personalities, but the story lives. It should be required reading for all candidates for the rural ministry, and all establishment urban clergy. The rest of us will read it non-stop with delight and pleasure unstrained. The author is now pastor of the First Congregational Church in Oshkosh, Wisconsin, and his brother is a member of the U. S. Consular Service. — *Reviewed by J. F. Olson.*

"Communism's Challenge To Christianity"

By Arthur Voobus. Seminary Bookstore, Chicago Lutheran Theological Seminary, Maywood, Ill. Price, $1.20.

Dr. Arthur Voobus was formerly professor of theology at the University of Tartu, Estonia, and is now at Chicago Lutheran Theological Seminary. He writes out of bitter experiences, from the standpoint of a citizen of Estonia, compromised in the eyes of the West by being forced to choose between Hitler and Stalin in a day when we had chosen our lot with the latter whom we did not know. Dr. Voobus has described the atrocities of the Russians upon his people and nation — atrocities which led the Estonians, unable to maintain neutrality, which was their choice, to flee into German slave labor camps rather than to remain under Communistic domination. Here is a standard by which to judge the Communists some would have us love into the Brotherhood of Man.

This voice crying in a wilderness drops words of heavy criticism upon the failure of Protestant theologians to understand Communism. In particular, Voobus cites the directing of criticism at theoretical issues, the ignoring of the realities of practice, and the division of Communism into particulars with subsequent evaluation of the details rather than the organic whole. Another chapter blasts the absurdity of the World Council of Churches joint condemnation of communism and capitalism, as though they were to be equated. In a chapter on the tasks of the church, the present Barthian unconcern is condemned as irresponsible, serving the Communist cause, and without logic. He calls for a vigorous and fighting church.

A careful reading of this little volume with a conscious effort not to excuse ones self because of Germany's guilt, will bring home a sense of our deep moral involvement in modern Europe's ills. It is a point of view we need to consider seriously. — *Reviewed by J. F. Olson.*

You And The Hoover Report

THE HOOVER COMMISSION —

Found that the Army asked for money to buy 829,000 tropical uniforms at $120 apiece and for money to modernize 9000 tanks they did not have.

THE HOOVER COMMISSION —

Recommended a "performance type" budget that would enable Congress and the American people to know exactly what tax dollars were needed for.

YOU ARE CONCERNED —

Because it is your dollars that are being wasted. The government has no dollars other than those it takes from the people.

R. M. BRADLEY & CO., INC.
REAL ESTATE
PROPERTY MANAGEMENT
250 Boylston Street Boston, Mass.
CO 6-6166

glican Archbishops Decry sumption Dogma

ONDON (RNS) — A joint statement de- ing that the Church of England "does and cannot" accept as dogma the doc- e of the Assumption of the Virgin Mary issued here by Dr. Geoffrey Francis her, Archbishop of Canterbury, and Dr. il Forster Garbett, Archbishop of York. he statement followed an announcement official Vatican sources that Pope Pius XII uld proclaim the dogma of the Assump- n at a solemn ceremony in St. Peter's on v. 1st.

his doctrine teaches that the Blessed Vir- Mary's body was preserved from corrup- n and assumed into heaven shortly after death. Its proclamation as dogma would ke it a required belief among all Cath- s.

n their statement, the archbishops said, e must at once state publicly that the urch of England does not and cannot hold doctrine to be a necessary part of Cath- faith, belief in which may be required members of the church.

The Church of England renders honor l reverence to the Mother of our Lord us, but there is not the smallest evidence the Scriptures, or in the teachings of the ly church, of Her bodily assumption into ven.

The Church of England refuses to regard a requisite for saving its faith any doc- nes or opinions which are not plainly con- ned in the Scriptures."

The statement asserted that the announce- nt of the proclamation has "gravely in- ed the growth of understanding" between ristians, "an understanding based on the nmon possession of fundamental Gospel ths."

"We profoundly regret," the archbishops d, "that the Roman Catholic Church has osen by this act to increase the dogmatic ferences in Christendom."

orean War . . . And The ethodist Church

ioburn T. Brumbaugh

The situation in Korea today is one which s the Christian's faith in God. Little is own of what is happening to the Chris- n movement north of the battleline. We only trust that the foundations laid ough many years of missionary endeavor oughout Korea — and particularly since end of World War II in South Korea — l prove bulwarks of comfort and strength all who are faithful in the face of ad- sity and will be the groundwork of genu- moral and spiritual reconstruction when ristian work can again be vigorously pro- ted there.

Concerning the Korean Methodist Church l its leaders, we have heard little or noth- . Word has reached New York that Dr. H. J. Lew and family and Miss Helen Kim are safe in Pusan or vicinity. Concerning Bishop Yu Soon Kim and other Methodist pastors and workers, it can only be assumed that they are in Seoul and the other communities where they were working when they were engulfed by the North Korean invasion, and that they are carrying on their Christian activities as circumstances permit to the fullest extent of their abilities. No contact can be made with any of the Methodist churches or institutions.

Concerning the American Methodist missionaries, it can be reported that all were safely evacuated from central Korea to Japan, *except* six who were caught in the city of Songdo (or Kaesong), only a mile-and-a-half from the 38th parallel. These six are: Dr. A. Kristian Jensen, the Rev. Lawrence Zellers, Dr. Ernst Kisch, Miss Nell Dyer, Miss Bertha Smith, and Miss Helen Rosser. No word has been received from or about any of these since the morning of June 24th when the North Korean forces rolled over the border and engulfed Songdo. Since it is known that two Roman Catholic missionaries are interned in their headquarters in Seoul, it may be assumed that something of the same treatment has been accorded our Methodist workers. A representative of the International Red Cross who has gone into North Korea, has the names of all these missionaries for investigation and report as soon as possible.

Of the 46 Methodists of the Woman's Division and the Division of Foreign Missions who were evacuated by American military and diplomatic authorities to Japan, some are now being brought to the United States for rest and recuperation, while others will remain for a period of time in Japan for service there and to keep in touch with the situation in Korea.

In the light of these facts, it is clear that the Board of Missions will be needing funds both for the continued support of our Korea missionaries, whether in Korea, Japan or the United States, and for the work they expect to be doing. Indeed, we must anticipate even greater needs for relief, for rehabilitation and for reconstruction, and advance in Korea after the hostilities there have been concluded.

We are grateful to the many friends of The Methodist Church in Korea who have supported the life and work of the Christian community there with their gifts and with their prayers. We ask you to continue this support during these uncertain and tragic days so that your Board will be ready to move strongly in Korea in whatever direction God may lead.

● ● ● ● ● ●

"We have observed that, in the main, contemporary Christian thought has abandoned the idea of the inheritance of sin from Adam. How, then, account for the origin of sin? The only answer that can be given to this question is to say that sin does not originate from anything besides man's own will."

* * * *

"Basic Christian Ethics," by Paul Ramsey. Charles Scribner's Sons, New York. Price, $3.75.

● ● ● ● ● ●

Roads Ahead For Japan

Joseph C. Grew

As I see Japan today, that country, especially the youth of that country, is standing at the crossroads from which several different ways emerge.

One road leads back to the old military feudalism which brought about Japan's downfall. Much, very much, could be said about that. For 10 long years I watched that blind philosophy working toward what proved to be its inevitable destiny, disaster. The best efforts of enlightened Japanese — and how many splendid enlightened Japanese I have known and know — were powerless to arrest the trend of that inexorable tidal wave of aggressive militarism.

Another road leads to Communism. Youth is always susceptible to siren calls, especially when economic difficulties render the ground fallow for the sowing of that dragon seed. Is not Communism, with its golden promises, the real answer to their terrific problems? How can impressionable youth look through the mists that lie ahead and see the utter calamity of mental, moral and ultimately physical stagnation and slavery to which that philosophy is absolutely certain to lead them? Surely we have had ample evidence elsewhere to support that observation.

But there is another road, the only road which, in the world as it is built today, can, I believe, lead Japan once more to resume her proper and honored place in the family of nations. That is the road of democracy built on high Christian principles and a high moral code. That is where the Japan International Christian University, which we intend shall adopt and maintain the highest academic standards, can profoundly influence these young men and women, groping for the answer to their formidable problems.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $4.00 per week and up. Kitchen privileges. For information, write the matron, Mrs. Florence Ordway.

Says Communism "Prods" Christianity

Irene Long

"Christianity in China is becoming more vigorous because of Communism."

This view was expressed by a Methodist missionary of Shanghai, upon arriving for furlough in the United States. He is the Rev. J. H. H. Berckman, of Albertville, Ala., who has been a missionary to China since 1921, including a year spent in a Japanese internment camp during World War II.

Mr. Berckman said, "The Christian church in China is more virile than ever. Communism has caused people to study the Bible and the history of Christianity. They are asking themselves whether they are making any progress, whether the church is making any progress, and what contributions should be made."

The church's relation to the West is a handicap because of the strong nationalist spirit that is developing, Mr. Berckman said. Some denominations in China have united to form a national church. However, Chinese Methodists have resisted pressure for a national church. They are insisting that they are bound by spiritual ties to an ecumenical church which transcends national and political boundaries.

Each missionary is judged by the Communist authorities on the basis of his service to the people, Mr. Berckman stated. If his purpose is made clear and his work is approved by the government, he may continue. The new constitution provides for "freedom of belief," and Christian leaders are urging an amendment to assure "freedom of expression."

Much of the hostility toward missionaries, Mr. Berckman added, comes from uninformed local officers who are quick to connect the church with imperialism. It is significant, he pointed out, that although Christianity is a minority religion in China, it has the largest number of representatives on the advisory committee chosen by Chou En Lai, foreign minister of China.

Mr. Berckman, who has been Methodist mission treasurer in China since 1941, says "Every dollar sent by American Methodists to China has gone for the work for which it was designated."

The currency has been stabilized and the purchasing power of the money is increasing, he asserts. He gives the Peoples Government credit for bringing about a just and realistic foreign exchange and a lowering of prices by curbing speculation and corruption. This was accomplished, he adds, through drastic controls and confiscatory taxes.

Methodists have directed a large amount of their money toward medical and health programs, orphanages, nurseries, and agricultural programs. Communists are increasing their control oyer the schools, but Christian instruction may be given at colleges. Christian high school students gather outside of school hours for Bible study and prayer. The enrollment in theological seminaries has increased.

"People are not afraid to go to church, and uniformed men are seen there as worshippers occasionally," Mr. Berckman says. "Ministers don't say much about political and social issues. They consider it unwise to criticise the Communist regime."

"I am convinced that even if worship in churches is stopped, worship will continue in the homes," Mr. Berckman says, "The leadership of the government is Communist, but that is a small number of people."

What would happen if every missionary should have to leave? "Even if every missionary leaves, the church will continue," Mr. Berckman asserted. "We need to give as much money as we can now in order to help the Chinese Christians in their efforts to bring Christ to their people."

Face Extermination

Lake Success, N.Y. (RNS) — A plea for speedy ratification of the United Nations genocide convention has been sent to 57 countries by the South Korean government which said that 700,000 Christians face persecution and mass murder at the hands of North Korean forces.

The government warned that the invading Communists "will try and are already trying" to liquidate the 400,000 Protestants and 300,000 Roman Catholics in the occupied South Korean areas.

Korean Christians are threatened, according to the appeal, because they are "impliedly opposed to the rule of Moscow" and because many South Korean government leaders are Christians.

As a moral gesture aimed at deterring this persecution, the government urged prompt approval of the convention making the mass extermination of racial, religious or national groups a crime under international law.

To date only 14 governments have ratified the convention. The United States Senate has not yet acted on it.

The Scotsman

(July 15th) Letter to the Editor:

Israel's Attitude to Britain

Sir, — I was much interested to read the articles on the above subject by your special correspondent recently in which he pointed out that recent events show a friendly trend. That is welcome news. May I add that, international questions apart, the Israel Government, when the new state came into being, made a notable friendly gesture to Scotland. It made possible the return of the Church of Scotland to her former spheres of service at Tiberias Hospital, the Tel Aviv Clinic, Tabutha School and St. Andrews Church, Jerusalem.

The church should not forget the courtesy and help rendered by the Israel authori both in Israel and in London, with the sult that the church, with a staff equal her former staff out there is afforded unique opportunity of Christian witness a service in this new and virile state.

The church's re-entry into Palestine shou appeal to the imagination, and command whole-hearted approval and support of members.

George A. Henderson,
The Manse, Arburthnott, Scotla

Assembly Of Church Wome

New York — More than 3000 wom from over 70 Protestant denominations expected to attend the four day National sembly sponsored by the United Council Church Women at Cincinnati, Ohio, Nove ber 13th to 16th.

The assembly, which has been held eve two years since 1941, will seek to map a co prehensive "community centered and wor wide" church program dealing with edu tion and employment, housing and healt Christian evangelism and race relatio along with specific church projects to me the needs of "critical world areas," accordi to Mrs. W. Murdock MacLeod, executive s retary of the United Council.

"This assembly is being called to prese church women with a community orientat program designed to meet local as well world problems," Mrs. MacLeod said. "Ame ican church women today are deeply d turbed by the present world crises and a earnestly seeking a realistic Christian sol tion to such grave issues as the threat atomic war, racial discrimination, and r ligious strife."

One of the important subjects schedul for discussion, Mrs. MacLeod revealed, is t United Council's participation in the Natio al Council of Churches of Christ in t United States of America. The United Cou cil, along with seven other national inte denominational agencies will meet to for the National Council at a constituting co vention in Cleveland, Ohio, Nov. 28th Dec. 1st.

One of the highlights of the opening se sion will be a report on the final results the Ecumenical Register of Church Wom and a historical panorama in which sever hundred will participate. The Regist known also as "The First Million," is a n tion-wide effort, Mrs. MacLeod said, to pla a million Protestant women on record work for greater Christian co-operation."

The theme selected for the assembly "Thy Will On Earth." This theme, t council secretary said, will be carried o through the "development of new patter of work and action for Christian women their community activities and in their re tion to world affairs."

More than a score of outstanding chur and mission leaders have been scheduled

k. They include Miss Sarah Chakko, of a, president of Isabella Thoburn College, secretary of the commission for the life work of women in the church of the rld Council of Churches and Mrs. Olive Goldman, U.S. representative to the U.N.'s mission on the status of women, both of om will be featured in a United Nation's gram; Dr. Truman Douglass, president the Home Missions Council of North erica, and Dr. John Alexander MacKay, ident of Princeton Theological Seminary. ther speakers include Mrs. Harper Sibley, ident of the United Council of Church men; Dr. W. J. Faulkner, dean of Fisk versity; Dr. O. Frederick Nolde, secretary of the commission on the churches in international affairs of the World Council of Churches; Dr. Frank C. Laubach, pioneer literacy expert and educator; Dr. Clark S. Kuebler, president of Rippon College, Wisc.; and Dr. Emory Ross, secretary of the Africa Committee of the Foreign Missions Conference of North America.

Dr. I. George Nace, co-executive of the Home Missions Council of North America; Dr. Herman H. Morse, secretary of the board of national missions of the Presbyterian Church U.S.A.; and Mrs. Jesse Bader, chairman of the films and audio visual committees, United Council of Church Women, will also address the assembly.

All Protestant church women are welcome at the assembly. Information and registration blanks can be obtained at United Council headquarters, 156 Fifth Avenue, New York 10, N.Y., before Oct. 24th.

That Boy Of Mine

G. W. DICKINSON

When he went to war we prayed and new that if he were not killed he would me home again, — but the gripping ncertainty. Somehow and in some way ay I be there and take the first bullet that his life might be saved. He had nly a few years here; I had more. I id experiences, labors, pleasures, ming-ng sorrows, and life which he had not en, so that I prayed "Oh, my God and aster, let them take me and save him."

This night I left him at the station. As crossed the street my eyes moistened, en tears. This was not war, but he may ot ever come back to stay.

Now what can one do save to pray that some way, some time, we may again ather in our home where Poe's Raven ill not croak, "Nevermore."

He entered the station and as he passed om view I could hear those words, Nevermore."

Then, in that night of gently drifting ouds, that night of restless fitfull slum-er, in those dreams, troubled dreams, me those words, "Nevermore."

Then came the dawn in all its beauty id splendor, the breezes softly caressed e petals of the rose, a bird sang outside. his day is Life, and in it are the realities existence. This is not war, but in this ay, and the tomorrow, I shall hear those ords again, "Nevermore."

Now the girls have gone, the old home no more. In that home harsh words ere never spoken. Peace and happiness revailed. After days of toil and night rest the nightingale still warbles its veet song. The thrush is heard in the oodland. The robin chirps its good-ight lullaby. A prayer comes to my uivering lips as I again hear those pierc-g, painful words, "Nevermore."

After the gift of such a home and then, ter it has been taken away, help me ill to say "O Lord, Thy will be done."

Makes Concession On Name

Toronto (RNS) — The World Council of Christian Education, at its annual meeting here, made a concession to those who favor use of the organization's former name, the World's Sunday School Association. The group was known by this name until 1947.

The council decided to permit those who so desire to combine the two names, and authorized use of the name World Council of Christian Education and Sunday School Association.

Lord Mackintosh of Halifax, a British businessman, was re-elected president of the council, a post he has held since 1928.

Dr. Luther A. Weigle, dean emeritus of the Yale University Divinity School, was elected chairman of the council's assembly.

Elected vice-presidents of the council were: Dr. Charles Malik of Lebanon; Mrs. Clifford S. Heinz of Pittsburgh; J. Arthur Rank of London, England; Dorothy Cushing of Birmingham, England; Bishop Eivind Berggrav of Norway; Bishop Leonada Dia of the Philippines; G. B. Van Xyl of South Africa; and Lady Maharay Singh of India.

Must Transport Parochial Pupils

Albany, N.Y. (RNS) — A Long Island public school district must pay the cost of transporting local children to three parochial schools in neighboring communities, according to a ruling here by Dr. Lewis A. Wilson, acting state education commissioner.

Dr. Lewis acted on an appeal by parents from the Notre Dame Roman Catholic parish, New Hyde Park, L.I., whose petition to District 5, North Hempstead, was rejected last May.

The parish does not have its own school, and the commissioner cited a department rule that children wishing to attend a parochial school must go to the one nearest home.

He explained, however, that the parochial school nearest the Notre Dame parish — the Holy Ghost school at New Hyde Park — was crowded and could not accept more pupils.

Because of high enrollments in other parochial schools of the area, the Notre Dame children attend St. Hedwick's and Our Lady of Victory schools at Floral Park, L.I., and St. Mary's in Manhasset, L.I.

Boston Area Calendar

Aug. 27-Sept. 3 — Asbury Grove Camp Meeting, Asbury Grove, Mass.

Sept. 1-4 — Young Adult Conference, Rolling Ridge.

Sept. 3 — Summer Good Neighbor Program, Winnipesaukee Camp Ground, The Weirs, N. H.

Sept. 4-8 — New England Ministerial Training School, Wilbraham Academy, Wilbraham, Mass.

Sept. 12-14 — New England Conference W. S.C.S. Institute of Missions and Service, Rolling Ridge, No. Andover, Mass.

Sept. 19 — Worcester District Conference, Leominster, Mass.

Sept. 20 — Springfield District Conference, Northampton, Mass.

Sept. 25 — Boston-Lynn Joint District Conference, College Avenue Church, Somerville, Mass.

Sept. 27 — Portland District Conference, Westbrook, Maine.

Sept. 28 — Augusta District Conference, Augusta, Maine.

Sept. 29 — Bangor District Conference, Franklin, Maine.

Oct. 13 — Norwich District Conference, Willimantic, Conn.

Oct. 17 — N. H. Northern District conference, Baker Memorial Church, Concord, N. H.

Oct. 18 — N. H. Southern District conference, Exeter, N. H.

Oct. 22 — Providence District Conference, Rockland, Mass.

Oct. 22 — New England Southern Providence District Conference, place not yet decided.

PRAYER FLAGS

Manfred A. Carter

Little white prayer flags
On the hills of Tibet
Feel the same winds
As Olivet;
God's breath is blowing clear
On the hills of the earth,
But limp flags fall
From spirit dearth.
Wind on the hills, and life,
Are the breath of a psalm —
Nothing can move
In dead old calm.
Blow on my heart, Breath of the Hills —
Let faith be a flag that spirit fills.

THE METHODIST PUBLISHING HOUSE

150 FIFTH AVENUE, NEW YORK 11, NEW YORK

Your choice of text, reference, and concordance editions in a wide selection of deluxe leather bindings . . . priced for any budget—from $12 up.

Come in and see our display.

Our new catalog of Bibles and Testaments describes editions for every need

THE METHODIST PUBLISHING HOUSE IS READY TO SERVE YOU IN ALL BRANCHES OF CHURCH BUSINESS.

SHOULD YOU DESIRE COMPLETE INFORMATION ON THESE ITEMS PLEASE LET US KNOW AND WE WILL SUPPLY IT IMMEDIATELY.

BOOKS
CHURCH LIBRARY SERVICE
CHURCH SUPPLIES
CHURCH SCHOOL LITERATURE
VISUAL AIDS
FILM RENTALS
CHURCH FURNITURE
CHOIR ROBES